

HARVESTS IN MANY LANDS



Fruitage of Canadian
Presbyterianism

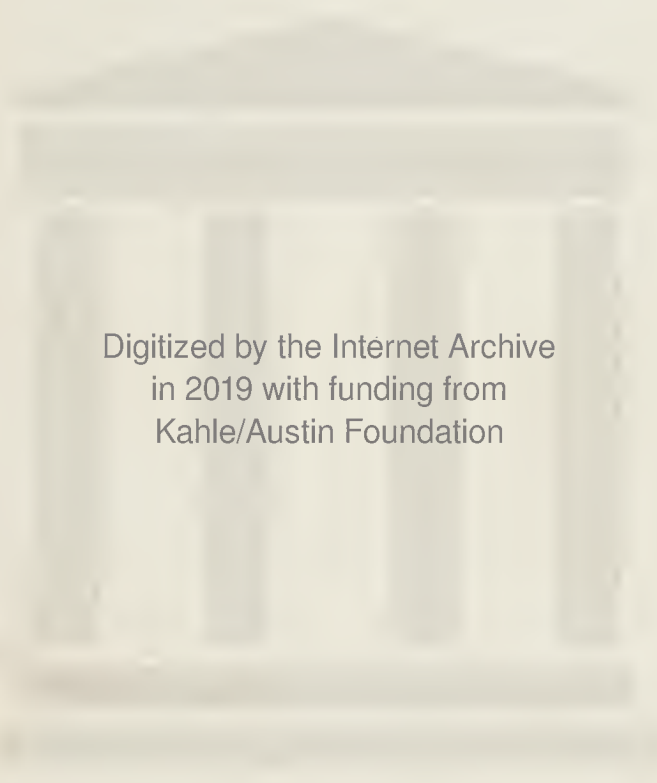
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STRANGERS AT OUR GATES

HARVESTS IN MANY LANDS

FRUITAGE OF CANADIAN PRESBYTERIANISM

EDITED BY
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B.D., Ph.D.

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PREFACE

THIS is the third of a series of missionary text-books prepared for the young people of the Presbyterian Church in Canada. The first, "Reapers in Many Fields," contained a brief survey of the missions—Home, French and Foreign—conducted by our Church. The second, "Missionary Pathfinders," gave biographical sketches of laborers who had rendered distinguished service in Canada or in lands afar. The third, "Harvests in Many Lands," presents some of the results of missionary effort in the homeland as well as in other countries where our Church is carrying on her missionary operations. The aim is to show that money given to the cause of missions is profitably invested, and that a missionary life is one consecrated to the greatest and worthiest of purposes.

In a small volume such as this, and dealing with a field so wide, it is manifestly impossible to do more than touch the fringe of the subject. But it is believed that enough facts and illustrations are given to prove that our missions have been abundantly successful, and that they have brought joy and light into many a sphere which otherwise would have remained

Preface

dark and comfortless. The life-stories of such men as Balaram, Yomot and Devaji show that the Gospel has lost none of its effectiveness, and that it is still "the power of God unto salvation."

It is hoped that the questions appended to each chapter will aid the young people when preparing for their meetings. They will fail of their intended purpose if they do not quicken thought, provoke discussion and incite to further study and investigation.

The thanks of the Editorial Committee are due to the writers—men and women "with thronging duties pressed"—who so cheerfully and promptly responded to the request to furnish articles. They have placed the Committee, and, indeed, the whole Church, under lasting obligation. Thanks are also due to the Rev. R. Douglas Fraser, D.D., for cuts kindly loaned; to Rev. E. D. MacLaren, D.D., for a bibliography on Home Missions, and to the Rev. S. J. Taylor, B.A., for a list of books bearing upon French Evangelization.

The book is sent forth with the earnest prayer that it may promote mission study among the young people, and that many of those who read it may be led to consecrate themselves to the great work of world-wide evangelization.

W. S. MACTAVISH.

Kingston, November, 1908.

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Harvests in Many Lands

CHAPTER I.

THE STRANGERS WITHIN OUR GATES.

REV. W. S. MACTAVISH, B.D., PH.D.,
KINGSTON, ONT.

FOR years our gates have been opened wide. Thousands of strangers have entered in. They have come from many lands. The great majority have been made welcome no matter whence they came or what traditions or ideals they brought with them. The restrictions upon immigration are neither many nor severe. The Chinese are admitted on condition that they pay a poll-tax, and others, speaking generally, are admitted without let or hindrance, provided they are physically and mentally sound, not guilty of crime, and not likely soon to become a charge upon the body politic. The deporting officer has found it necessary to send back only a very small percentage of the many thousands who have been admitted to our shores.

Statistics, like dictionaries, are rather dry reading, but the dictionaries are decidedly use-

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ful, and even statistics may not be altogether valueless. Even those who cannot revel in figures may be interested in learning that during the year 1907, no less than 277,376 entered the Dominion—about nine hundred per day, exclusive of Sundays and statutory holidays. Every day last year we received almost enough strangers within our gates to constitute an incorporated village.

Where are these strangers to be found? A considerable number have gone to swell the population of the cities and towns of Eastern Canada; some are hewing out homes for themselves in the forests of New Ontario; but the great majority are to be found west of the Great Lakes. Some are in the cities, but more are on the prairies. In the south-western corner of Alberta there is a district now known as the "Mormon belt," and from this "belt" these Latter-Day Saints are pushing their way northward and eastward. The Galicians, who now number many thousands, are settled in colonies in Teulon, Sifton, Ethelbert, Wakaw, Canora, Gonor, and other places. The Hungarians, who number about 32,000, are settled largely at Otthon, Bekevar, Wakaw, and Winnipeg. The Finns are numerous in the Port Arthur and Fort William districts; and there is a large colony of Doukhobors west of Rosethorn.

Is this tide of immigration likely to diminish as the years go by? The indications are all

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in the other direction. It matters little now what the policy of our governments may be in regard to immigration—whether they employ more agents or less—the tide is likely to continue unabated. Canada is now known far and wide as a land of great possibilities—a country with almost unlimited natural resources. Our forests and mines have stores of undeveloped wealth; and our prairies are capable of producing such a harvest as we have scarcely dreamed of. Knowing this, multitudes from other lands will endeavor to come here and have a share in the rewards which this great Dominion offers to energetic and progressive citizens. Already, thoughtful men are predicting that before many years the population will exceed the 50,000,000 mark; and speculation is even now rife as to what our condition will be when our population is sevenfold what it is to-day. Is this prediction only a dream? It would seem to have some basis of reality if we remember that, in 1881, the population of Manitoba was only 62,260, that in 1891 it was 152,506, and that ten years later it had increased to 255,211.

While we are somewhat staggered at the number of strangers who last year sought a home within our borders, we are almost bewildered as we think of the lands from which they came. Sixty-three nationalities! About 132,000 came from the British Isles, 57,000 from the United States, and 88,000 from other

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lands. Those from continental Europe were, mainly, Icelanders, Bohemians, Italians, Swedes, Poles, Bukowinians, Hungarians, Swiss, and Galicians. If the many thousands who came to us were people with aims and ideals similar to our own, they would soon fit into our communities and be incorporated into our churches, and, instead of being a drain upon the resources of our congregations they would add immensely to them. But, unfortunately, the aims, the traditions, the ideals, of many of them are very different from ours; consequently, if these people are to become good Canadian citizens and earnest Christians, it will be necessary for the churches of this country to put forth prompt and energetic measures to Canadianize and Christianize them.

What can we do with this great multitude of strangers within our gates? We cannot send them away. They are here to stay. Occasionally an immigrant of undesirable character may be deported, but no government on earth could devise a scheme whereby the many thousands who have come here would be compelled to seek a home elsewhere.

Neither can we neglect them. If we do we neglect them at our peril. In a very few years they would become the most serious menace that could be imagined. At the meeting of the Pan-Presbyterian Council, in Toronto, it was stated that there were from 2,000,000 to

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4,000,000, mainly of Scotch and Scotch-Irish descent, in the mountains of Tennessee, Kentucky, North Carolina, and the Virginias, who were described as "ignorant, superstitious, and often degraded, though capable of the noblest things." These people are now known as "the mountain whites," and they are a serious menace to those States in which they are domiciled. And if the myriads who are now landing on our shores are neglected by the churches here, they will surely degenerate morally and become a source of danger in the days to come.

There is another, and better, alternative: we may do them good. The people of God in the time of Moses were instructed to be kind to the stranger, and the reason given was that they themselves had been strangers. The obligation to be kind to the stranger has never been annulled, nor will it ever be, because it embodies the very spirit of the Gospel. Jesus has been called "The Divine Expert on neighborliness," and He has made it clear that our neighbor is the man who requires our help, and whom it is within our power to assist. "Christ has made every man a personality with a rightful claim upon our attention."

But apart from this, many of these strangers have peculiar claims upon us. Perhaps we are to a greater extent their debtors than we imagine. We cannot afford to despise the Italian, for he represents the land which produced Cicero, Sallust, and Cæsar—the land,

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moreover, from which we derived many of our ideas of law and jurisprudence. Nor can we afford to despise the Greek, for he represents the land of Homer, Xenophon, and Demosthenes. Nor can we afford to despise the Jew, though he be only a collector of rags and bones; he represents the land that gave us our Bible. To despise such men would be to betray our ignorance, and to manifest an inexcusable lack of gratitude for the blessings which the great writers and thinkers of the past have conferred upon us.

What can we do? We must endeavor to educate them, so that their prejudices may be removed, and so that they and their children may take their part with us in the great work of building up a Canadian nationhood. This subject, however, need not be discussed here, because it is admirably treated in the next chapter.

But we must do more than give them a secular education: we must endeavor to bring under the power of the Gospel of Jesus Christ those who are still unevangelized. This is a duty which we have, in some measure, been trying to discharge.

With what success? A gratifying measure. Perhaps the most satisfactory results have been secured among the Galicians. Three or four years ago they became dissatisfied with their connection with the parent Church, and decided to send a deputation to Winnipeg, to consult

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with our Home Mission superintendents and others. So well pleased were they with their reception by the officials of our Church that they decided to form a Consistory to be modelled on practically the same principles as our Presbyteries. The denomination is now known as the Independent Greek Church. The Consistory is composed of an equal number of ministers and laymen. Last year, when the Consistory met, three Presbyteries were organized, known respectively as the Presbytery of Manitoba, the Presbytery of Saskatchewan, and the Presbytery of Alberta. The significant thing to be noticed is, that this Independent Greek Church will undertake no important work without first consulting our Synodical Home Mission Committee. A catechism is being issued for the children, and a hymn book for use in the church services. There are now twenty-five of these ministers, and they are proclaiming the Gospel,—yes, proclaiming the Gospel, and not merely reciting a ritual. Services are held at about sixty stations.

There are three aspects of this work which are especially encouraging. One is that the people themselves are anxious to hear the Word expounded rather than to hear a ritual recited. Until about three years ago they had been in the habit of attending services mainly to engage in ritual observances; now their chief motive is to hear the Word expounded. A second gratifying thing is that, by taking the step

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mentioned, the Independent Greek Church was prevented from falling under the sway of the Roman Catholic Church, which was only too willing to exercise lordship over it. Probably not less than thirty-five thousand Galicians are now rejoicing in "the liberty wherewith Christ hath made them free," and the indications are that they will take good care that they will "not be entangled again with the yoke of bondage." The third feature of this work, which ought to be encouraging to us as Presbyterians, is that in this Independent Greek Church some of the ministers have begun to realize the importance of a better knowledge of the Bible and of Christian doctrine. As a result of this, each winter they spend a month in Manitoba College, where a course of lectures is given them on the fundamental Christian doctrines, and the truths which these men are taught in college are carried by them to the thousands of Galicians to whom they minister in the cities and on the prairies. Some of this seed, thus scattered far and wide, is sure to fall upon prepared soil where it shall produce fruit to the praise and glory of God.

As indicating the enlightening and stimulating effect which residence in Canada is having upon some of the young Galicians, it may be mentioned that there is now a class of them in Manitoba College. They have not yet matriculated, but it is their intention to continue their studies until they can enter college in the regular way. 14

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Someone has said, "The multiplication table has no soul." There are results which cannot be tabulated: there are influences which cannot be expressed in figures. Thus it is with an agency—a religious paper—which is quietly, but effectively, enlightening some of our alien population in regard to their duties—their duties both manward and Godward. *The Ranok* is the title of this publication, of which two thousand copies are issued at regular intervals. One reason why this paper is specially valuable is that it is carried into many a home where a minister of the Independent Greek Church could not enter; and there it diffuses light and knowledge as to "what man is to believe concerning God, and what duty God requires of man."

To young people generally, who have been accustomed to libraries, it may seem very strange that there are no books published for Ruthenian children. But it is intended to publish "The Pilgrim's Progress," serially, in *The Ranok*. It is not difficult to imagine with what eager interest the young people will read the immortal words of the wondrous dreamer of Bedford prison.

It must not be imagined that because nothing has been said about work among aliens other than Galicians, nothing has been done. Among the thirty-two thousand Hungarians, four of their own countrymen, supported by our Church, have been laboring. The proportion

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of missionaries to the whole population is lamentably small; but hitherto there has been difficulty in securing an adequate supply of suitable men. It is, perhaps, too early to expect much in the way of results. This much at least can be said: the people attend services with commendable regularity, and are apparently much interested in them. When the Word is received in faith and love it is likely to be treasured up in the heart and practised in the life.

Probably the most unproductive soil for the growth of evangelical Christianity is "The Mormon belt." The field is so overgrown with the pernicious weeds of Mormonism that it is difficult for the seed of the Word to take root and flourish. But, though the field has been rather discouraging, some choice fruitage has been gathered in; and, doubtless, our missionaries who go forth to-day weeping, bearing precious seed, shall yet return rejoicing, bringing their sheaves with them.

Although much has been done for the various classes of strangers within our gates, much remains to be done. But the Home Mission Committee is sadly crippled because of a lack of laborers. The appeal which it makes for more workers is almost pathetic. Could not some of the young people in our Guilds and Christian Endeavor Societies respond to this urgent call? To what better purpose could they devote their lives than to the educating

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and evangelizing of some of our alien population? Every consideration—of patriotism, of humanity, of neighborliness, of brotherhood, of Christianity—should prompt consecrated and competent young men and women to give themselves, cheerfully and earnestly, to this great national and Christian enterprise.

QUESTIONS

NOTE.—Most of the questions can be answered from material found in the chapters to which they are attached. But some of them cannot be; and it was not intended that they should be. The aim is to encourage independent investigation, to provoke discussion, to stimulate thought, and to awaken interest.

Some of the questions, if slightly changed in form, would make good subjects for debate.

1. Where was the original home of the Galicians?

2. Why did they prefer Canada?

3. Are they likely to realize here what they expected?

4. How do they compare with other immigrants?

5. How many of them are in Canada?

6. Where are they located?

7. If you were charged with placing them in this country, would you locate them in colonies? Give reasons for your answer.

8. How do they succeed as farmers?

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9. How do Galician students compare with Canadian?

10. Where was the original home of the Doukhobors?

11. How many are in Canada now?

12. May more be expected?

13. What led to their emigration?

14. Mention some of their distinctive religious beliefs.

15. What progress has been made in Canadianizing them?

16. What is our Church doing among them? With what success?

17. Are any of our laws objectionable to them? If so, in what way?

18. How far may we meet their prejudices?

19. Should they be encouraged to maintain their peculiar dress and customs in this country? If not, why not?

20. Why has religious work among the Mormons been so fruitless?

CHAPTER II.

EDUCATING PROSPECTIVE CITIZENS.

REV. E. A. HENRY, B.A., REGINA, SASK.

AS far back as 1901, Dr. Robertson, the Home Mission chief, said: "There are thousands of children of school age not going to school. With a growing mass of ignorant aliens, what is to be our future as a nation? Should not patriotic, Christian men and women consider the problem and act promptly?" Since the great Superintendent uttered these words the problem has increased in size and importance, until now, in western Canada, there are over 120,000 Ruthenians alone, to which must be added those who have come from all over the earth, so that scattered over the prairie Provinces are colonists not only from the Motherland and sister Republic, but Russians, Poles, Finlanders, Swedes, Icelanders, Norwegians, Bulgarians, Hollanders, Germans, French, Austrians, Roumenians—the varied hosts, described in a preceding chapter, that make up a cosmopolitan and polyglot population, a menace or an opportunity, according to its reaction upon us and ours upon it. What

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preparing for citizenship means can be grasped only if the size of the problem is understood.

The tramp of the moving mass is heard. The tide moves upon us. It has been said that no better place for settlement exists in the world to-day than that presented by Canada. On the floor of the House of Commons, at its last session, it was stated that we must either depend on our natural increase or be satisfied with the best available material from other lands to help us develop our own. And however some of us may feel the risk of rush in settling our Western plains with quantity instead of quality, the rush is on. Over 1,200,000 within the last decade, nearly 370,000 from continental Europe—"the raw material out of which we make our to-morrow." And to-morrow comes so quickly that wise nations, as well as men, prepare without procrastination.

"Never comes the chance that passed;
That one moment was its last;
Weep, and search o'er land and main,
Lost chance never comes again."

The mission heart sees that, and the vision of what may be spurs to consecration up to capacity, that things may be constituted as the God of nations desires.

The creed of self says, "The world is indebted to me." The creed of Christ says, "I am in debt to the world." The selfish Canadian says, "Let me exploit the foreigner." The Christian Canadian says, "I owe a debt to the stranger,

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a debt which I will pay as a Christian and a patriot, for his sake and for the future good of my own nation and the world." For, as a Yukon missionary once said, "Every blow struck for Canada is ten blows for the whole world's work."

In twenty years the balance of power will be west of the Lakes if the present movement continues. Surely the problem is large enough, and the outlook sufficient, to thrill and stir the heart and quicken the pulse and move the activities of every earnest, thoughtful, Christian citizen!

In order to look into the heart of the question one may single out, say, the preponderating class—the Ruthenians, more popularly known as the Galicians. The good qualities of these people are many. They are workers—probably few better. They can transform the most unlikely spots, and have great physical endurance and patience. A quotation will help: "Any people who can come to a new country, as some of these settlers have come, from a foreign country, without money, without our language, with nothing but the clothes they have on their backs and the few bundles they carry in their hands, and make a home for themselves in a few years, with a comfortable house, according to their idea, and thirty or forty or fifty acres of wheat in crop, good farm implements, already partly or wholly paid for, fine stock in the barns or on the range—are

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a people who have a future, if only educated. Ten years of general education for their children would transform their settlement." One of their leaders said, "My people have good, honest hearts. They will work, and they want to be Canadian."

But with the good is mingled the bad—and much of it. Their history has not been helpful. They have been oppressed by government, by the aristocracy, by the military, by the Church. Up to 1848 no peasant had any right to educate his children. His only right was to obey. The priests taught that it was the Divine will, and a necessity to salvation, to obey the lords.

Although early fighters for freedom, the crushing hand of despotism cowed and buffeted these people. Their religion, being largely symbolic and ceremonial, rarely touched the life. The priests lived apart, not ministers but magisters, and were by no means models of spirituality. Squalor and home neglect characterize too often their domestic life, where frequently in one apartment the family eat, sleep, wash and bake, and where the children are born and die. Among them is an appalling amount of illiteracy. At a meeting of ratepayers near Wakaw, out of eighteen Galicians only five could sign their names. Whole families can be found with no means whatever of even the rudiments of education.

Their suspiciousness is mixed with a strange trust of strangers in business matters. An

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English-speaking agent has been known to plunge a family into hopeless debt, with the loss of the farm and consequent years of monotonous drudgery. One of our missionaries knew a man of standing, a Canadian citizen, who sold a trusting Galician a team of horses worth \$150, for which he received \$400. Even the priest may at times make dupes of them. Near Sifton, in Manitoba, a young, bright priest of engaging manners—a Greek, from whom the Roman Catholics held aloof—took charge of half a dozen Ruthenian churches, and in four months cleaned up nearly \$4,000 in a place where the Canadian Presbyterian Mission had distributed over three tons of clothing.

Other factors complicate the problem. The foreigner is often used by designing politicians as a purchasable vote, and the national franchise is endangered. Corrupt political life may easily fasten upon them its degrading fangs. The danger is not lessened by the policy that has placed these people in colonies, where assimilation is retarded and old traditions and customs retained and propagated. The lonely stranger, and especially his women and children, doubtless gain companionship and defence; but nevertheless the situation presents a serious difficulty if these people are to become educated Canadians.

Then, again, the Galician, in particular, is given to the harmful practice of child marriage,

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which impedes education by robbing the girl, especially, of incentive, since she has been trained to cherish wifedom as her chief end and ambition. Near Ethelbert, in Manitoba, in a Ruthenian cemetery, is a little lonely grave in which lies the body of a child married at eleven to a man of fifty: at thirteen she was the mother of two children. Fourteen is a common age for marriage. In Manitoba, at least, is no compulsory education; and no means of interference exist, unless obtrusive immorality makes action possible by the Children's Protective Aid Society.

Here, then, is the great problem, illustrated by only one class, and with its factors multiplied by all the complex features supplied by the large number of nationalities involved—lives full of negatives, devoid of reading, empty of opportunity for mental development, and with practically no knowledge of world events. What can be or is being done for them?

In the first place: The Church has been alert. Her educational plans so far have been largely indirect, seeking to disarm suspicion and develop stability; and her work has earned and received the appreciation always accorded to those who take an interest in humanity. When one of our missionaries moved from one station to another a woman walked fifteen miles to say good-bye to his wife, and a man tramped ten miles to express regret and weep over the loss to his people.

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This preparatory educational process is being patiently and successfully helped by medical missions. The hospital work is not only a centre of philanthropy and an instrument for the amelioration of ills, but every hospital is a power-house from which is transmitted all the indirect influences that issue from lives that go about doing good. But as this subject is dealt with in another chapter it need not be enlarged upon here. Suffice it to say, that men injured in the forest, patients with broken bones, sick ones burning with fever, bush laborers with frozen feet, women in their pangs and children in disease come to the nurses; and for restored health, pay comes in the news scattered among their fellows of the goodness of the Canadian people, incarnated in these servants of Christ who emulate Him who looked with compassion on the afflicted and healed their sick. To the same class also belongs the new environment created personally by the missionary and his home. His house is often preaching station, registry office, hospital, dispensary and boarding house. It is a place of rest, an arbor for weary travellers, a defence for needy ones. There the naked are clothed; there the perplexed are counselled; there are gained lessons in hygiene, in cleanliness, in domestic economy. One superstition found is, that it is fatal to the health of a child to wash the top of his head, and often a thick cake forms, which only disappears through suppuration. But the home

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and family of the missionary open up new visions and give glimpses into scientific methods of living. Lessons there learned are carried far and wide; and the imitative instincts, and the appreciation of the better, soon undermine the hoary traditions that support native superstitions and absurd or dangerous ideas.

Moreover, the constant presence of those who live an intelligent, thoughtful, considerate Canadian life will, and does, destroy deeply ingrained suspicion. Surrounding the foreigner with, and steeping him in, an Anglo-Saxon atmosphere is no small factor for breeding in his thoughts new ideals, hopes and intentions. He will not fail to see the source of success as he watches and associates with others who secure it. It may not be technical education but it is real foundation work; and it is essential for the later superstructure that must be built if Canada's future is to be stable and sure.

In the second place: There is the direct educational work of our own mission teachers. Schools spring up under their auspices. At Vegreville a summer school for young men has already done good service. Children in near-by villages are urged to attend the village schools.

The group of Galician girls shown in the illustration are but specimens of what may be expected of the coming generation. These girls are as bright and lovable as any class of child, and some of them can hold their own with any child of the same age of any nationality.

Educating Prospective Citizens

The spirit of the late Principal King, who was essentially a Home Mission pioneer, is brooding over Manitoba College, and has a deep abiding-place in the heart of Principal Patrick and his colleagues. Through them, classes of bright Ruthenian young men have received



GALICIAN GIRLS AT TEULON.

training for work as ministers of the Independent Greek Church.

Our college in Winnipeg and our missionaries are all advisers and teachers of the young priests of that communion; and the advice is diligently sought and earnestly welcomed.

Gradually the body of foreigners will lose the fear and distrust born of centuries of oppression, and, with patience and Christlike-

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ness on the part of the Canadian people, the stream, which at its first juncture with the river of our life is turgid and troubled, will mingle with the nation's waters and flow smoothly and deeply toward the sea of a great Canadian destiny. This assimilation is the need of the hour—not an assimilation that means the loss of all native character; Britain is complex and new blood vitalizes—but an assimilation that mingles the best of both, and that makes for a true nation, with the essentially British as the ruling trait. And it will be so, for over 850,000 of the 1,200,000 of our immigrants come from Britain and the United States.

In the third place: The Government has not been unmindful of its responsibilities. The difficulties are great and numerous, and the problem serious and taxing; but the statesmen of all parties are a unit in recognizing the situation, and are bending to it with the most encouraging results.

The Government of Saskatchewan is establishing schools throughout the Province and calling for competent teachers to occupy these important positions. All that is needed is a supply, sufficiently large, of men and women willing for the work, with the necessary self-sacrifice—a self-sacrifice which spells patriotism.

The same is true of Manitoba, where already, in the city of Brandon, is a training school for the education of native workers.

This native work must be developed. Many

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of the present bi-lingual teachers have only a smattering of English, and teach largely in a foreign language, and frequently from Austrian books. The hope is in the general education of the Ruthenian leaders, and in a compulsory education law administered without fear and in spite of all Roman Catholic interference and obstacles. The outcome of past effort is already seen. The value of self-help is dawning on the foreigner. The idea of training Ruthenian teachers for their own people grew into a school opened in Winnipeg in 1905 with thirty pupils. In 1907 it was transferred to Brandon, where last session thirty-eight took the training course.

The Mennonites of Southern Manitoba recently opened a new Collegiate at a cost of \$15,000. Antipathy to taxes on the part of parents is still found, but gradual improvement is discernible.

There are serious situations. Conditions exist in Winnipeg that are a grave menace, unless investigation and care and the most sane consideration and attention are immediately given by all in authority. And yet shadows do not preponderate, for, on the whole, the grade is upward and educational progress fair. Bright young men of linguistic gifts can live for their country now, in a work full of potency and promise.

There is a fourth method that must be adopted in the interests of the days ahead, viz., the aid of high-minded English citizens, in close

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and just touch with their foreign neighbors, who scorn to exploit the helpless and needy, and who rejoice to shed around them the influence of helpfulness and patriotic example. The foreigner is not such a menacing danger to us that we need to boast of superiority. We, too, may be a menace to him. For one danger, too little considered, is the creation by our people of a material atmosphere devoid of God and higher ideals. There must be a personal preparation of ourselves for citizenship, as a shield to the new-comer. There are many elements we need as a people, in view of the rushing tides that cast themselves upon our shores. We dare not forget that largeness is not synonymous with greatness, but may be its death if largeness is not associated with moral training and spiritual life, depth of conviction and righteousness. No more prophetic message has ever been given, nor one more needed by Cañada in her growing days, than that written by W. E. Lecky in "The Political Value of History":

"The foundations of national prosperity are laid in pure domestic life, in commercial integrity, in a high standard of moral worth and of public spirit, in simple habits, in courage and uprightness, and a certain soundness and moderation of judgment which springs quite as much from character as from intellect. If you would form a wise judgment of the future of a nation, observe carefully whether these qualities are increasing or decreasing."

Educating Prospective Citizens

To the development of such qualities in ourselves, and the culture of them in the foreign immigrant, all high-minded, patriotic citizens and statesmen in Canada must bend their energies. The resolution of the last National Education Association is worthy of permanent record, and continuous study and realization: "We earnestly recommend to Boards of Education, principals and teachers, the continuous training of pupils in morals and business and professional ethics, to the end that the coming generation of men of affairs may have a well-developed abhorrence of unfair dealing and discrimination."

An adequate education of ourselves and our children, which does not sink the soul in the intellect and the life in meat, drink and material possessions, will help in preparing for prospective citizenship the stranger at our gates.

These are great days for Canada and great days for missions. This is the time for the Christian Church to get in on the ground floor. This is the time for us to help blaze the trail that leads to citizenship. It will need patience and Christian attitudes, missionary enterprise and sympathetic spirit, the highest ideals of education, and the deepest personal consecration of those already blessed as free men. But it is worth it all—so much is at stake. The future of a nation hangs to-day in balance on the edge: on which side it will fall rests largely on present visions, on our glimpse of the yet-

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to-be, on our alertness and enterprising activity.

To gain golden harvests and erect palatial buildings, and neglect the weightier matters of life and character, would mean national suicide.

The Christian who loves Christ and the Church, and his country for Christ's sake, may well pray:

“O Master, let me walk with Thee
In lonely paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.
Help me the slow of heart to move,
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.
Teach me Thy patience, still with Thee,
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.
In hope that sends a shining ray,
Far down the future's broadening way,
In peace that only Thou canst give,
With Thee, O Master, let me live.”

—*Washington Gladden, D.D.*

When one who has seen thinks of all the potentialities wrapped up in the present movement; when he sees how strategic it is—that the hand of the clock is pointing to the crisis hour, and that that hour is now—if he has any of the spirit of the prophet he cannot refrain from standing on the peak of his knowledge and crying aloud to his native land in the words of an unknown poet:

Educating Prospective Citizens

"Last-born of nations, the offspring of freedom,
Heir to wide prairies, thick forests, red gold;
God grant us wisdom to value our birthright,
Courage to guard what we hold."

QUESTIONS

1. Mention the nationalities represented in Western Canada.

2. How many immigrants arrived there last year?

3. Is the inflow now to be limited?

4. What is the advantage of sending missionaries to these people now, as compared with delaying ten years and sending them then?

5. Explain the meaning of the phrase, "Every blow struck for Canada is ten blows for the whole world's work."

6. By what and how were the Ruthenians oppressed in other lands?

7. What effect has their former oppression on them now?

8. How may these people become a menace politically?

9. What obstacles lie in the way of their receiving an education?

10. By what agencies are the fears and prejudices of these people being removed?

11. Compare the different agencies one with another.

12. Could any of these educating agencies be dispensed with? If so, which?

CHAPTER III.

INASMUCH: HOME MISSION HOSPITALS.

MRS. H. M. KIPP,

Corresponding Secretary W. H. M. S., Toronto.

“**T**HEN shall the King say unto them on his right hand: Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world. For I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me.” No words could better set forth the spirit and work—medical, evangelistic and educational—carried on under the auspices of the Women’s Home Missionary Society.

We give the hospital work first place, not because we think it of paramount importance, but because it was the primary motive which called into existence the Women’s Home Missionary Society; and because the educational and evangelical agencies are discussed elsewhere in this volume.

In presenting the work of St. Andrew’s Hospital, Atlin, British Columbia, a short historical

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outline will serve as a helpful introduction to the work as a whole. In 1897, when the rush to the Klondyke in search of gold was at its height and men from every quarter of the globe were risking life and fortune in pursuit of the hidden treasure, trails were made and followed where the foot of white man never trod before. It was there the strong, the young, and the brave, with buoyant hearts full of hope, ventured all; only, in many cases, to be overcome with physical and mental exhaustion when encountering the hardships of a rigorous climate and other inevitable pioneering conditions. Prospecting was, indeed, stripped of all romance and glamor, amidst the suffering and stern realities of "hard luck on the trail."

Atlin, B.C., which is situated over a thousand miles north of Vancouver, was at this time the centre of great mining activity, there being twelve hundred men in the camp. The missionary who had charge of that far northern outpost was Rev. John Pringle, whose work brought him into close touch with the prospectors and miners. His straightforward, manly spirit soon won for him the love and confidence of the "boys." Going in and out amongst them, he found some sick with typhoid and pneumonia, many suffering from scurvy, and others on the verge of a general breakdown. These conditions called for immediate remedial action, and Dr. Pringle proceeded to make the poor, lonely, sick fellows as comfortable as he

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could in their unsanitary and uncomfortable surroundings. Finding that his care, however well-intentioned, was, after all, only "first aid," he concluded to appeal to the Church for some tangible assistance, and wrote to the East, requesting that two trained nurses be sent to Atlin immediately. The appeal roused the Church to action, and steps were taken to obtain the necessary financial and sympathetic support. Both were forthcoming, and in a few months two trained nurses, Misses Mitchell and Bone, with all the necessary equipment, were settled in that isolated camp which had begun, by this time, to feel keenly the need of a woman's skillful tenderness and care. The building which served as a home for the sick was an old log cabin, sunk in the hillside overlooking the lake; the roof was made of poles covered with mud, and for the floor was a covering of six inches of sawdust. Pole bunks served as "hospital cots," and five of them were occupied by injured and diseased miners.

At the end of two years the faithful nurses were compelled to seek rest and change in the East. By this time, through the efforts of the Atlin Nurse Committee and the Trustee Board in Atlin, a small hospital and nurses' home had been erected. The camp became responsible for their maintenance on condition that the Atlin Nurse Committee continue to meet the salaries of the two nurses. This arrangement was considered satisfactory and is the one under

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which the work, up to the present time, has been carried on, with most gratifying results. The present staff consists of Miss Kate McTavish as Matron, with Mrs. Emes and Miss Carmichael as assistants; and the work is managed on the three-nurse basis, which means that the entire work of the nurses' home and hospital is done by these three capable nurses. Many accidents incident to mining life make the work arduous and exacting, so the nurses are always busy. In ten years the face of the Atlin camp has changed; and to-day we find it a small mining town, where men are still seeking, hoping for, and sometimes finding, the glittering ore.

In the meantime, the great immigration movement had been transforming the uninhabited prairies of our Canadian West into settlements, foreign colonies, towns and cities; and once again the Church was brought face to face with a religious problem which threatened to tax every organization within its bounds. Finally, the Home Mission Committee decided to appeal to the women of the Church, and urge their loyal and sympathetic co-operation in carrying out the will of the Master, as manifested when He sent forth the twelve, and commanded them to "preach the Kingdom of God and to heal the sick."

As the Atlin Nurse Committee were already doing hospital work, it was fitting that they should be approached by the Assembly's Home

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Mission Committee on the subject of organizing a Women's Home Missionary Society. So in June, 1903, the Atlin Nurse Committee disbanded, to organize themselves into the Women's Home Missionary Society of the Presbyterian Church in Canada; and the dreams and hopes of such men as Cochrane, Robertson, Grant, Pringle, Warden and others were at last realized. With the new society came opportunities involving great responsibilities—so much work waiting to be done—and, as the foreign field had been brought to our own door, it was thought wisest and best to endeavor to alleviate the suffering and distress among the poor and unfortunate foreigners in our land.

Teulon, where Rev. A. J. Hunter, M.D., had for a year been doing medical missionary work, without the convenience or comfort of a suitable building, was considered a desirable locality for the erection of a hospital; and in six months the building was ready for the reception of patients. After five years of self-sacrificing work on the part of Dr. Hunter and his faithful staff of nurses, there can be but one opinion regarding the efficacy of the work at Teulon. The hospital can accommodate from twelve to fifteen patients, and has, during an epidemic, sheltered twenty-two. Now the people for miles around bring their sick to the hospital, whereas formerly Dr. Hunter had difficulty in gaining an entrance to their homes,

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or permission to take them to the hospital. The influence of the institution and its noble workers is beginning to tell on the people in the community. Their superstitious religious scruples are being gradually overcome, and are giving place to the glorious belief in the teachings of the Nazarene who said, "I am not come to call the righteous but sinners to repentance."

Many weary, depressed and suffering women and helpless little children have been lifted out of their misery and despair through the loving ministrations afforded by this hospital. As God speaks through the thunder and the showers, so Christ speaks through the gentle deeds of kindness done by His children for the desolate and sorrowing, showing forth His power and might, and His love and mercy. The present staff consists of Dr. A. J. Hunter, Medical Superintendent, Miss E. J. Bell, Matron, and Nurses Davidson and Grant, assistants. The doors of this institution, as is the case in all other W. H. M. S. hospitals, are open to receive all classes and conditions of people—men, women and children.

The next call was for help at Wakaw, Sask., a foreign colony which is situated thirty-five miles from the nearest railroad. It is one of the most beautiful and romantic spots in the West, far removed from the "rush and din of the busy throng." The Indian name means "Bent Water," or, as it is more commonly called, "Crooked Lake." It is here the "Anna

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Turnbull " Hospital was built, in 1906. When the appeal came our finances would not warrant such an undertaking, but a speedy response came, both enthusiastically and substantially, from West Church Sunday School, Toronto. Rev. Geo. Arthur, a medical missionary and a man of unusual resource, had been caring for the sick at Wakaw for nearly three years, and found the work growing so rapidly that some arrangement other than nursing them in their own miserable hovels or the Mission House would have to be made—hence the appeal.

The " Anna Turnbull " Hospital is very small, but neat and clean; it can accommodate six or seven patients, and is managed by one nurse, Miss Margaret McLeod, whose devotion to duty and love for suffering humanity have made her an honor to the work and a blessing to the community. The character of the work is similar to that at Teulon. The sick are brought long distances over the trail, but many of the poor people have to walk, or die at home. Many of them cannot speak English, but the mute gratitude expressed in the gesture and smile bespeaks an almost pitiful appreciation.

One of the encouraging features about the work among the foreigners is their anxiety to give something in return for kindness received. It may not be much, but it is the best they have. Many babies die from unintentional neglect, the parents not knowing how to look after them. Sometimes a simple operation would save the

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baby's life, but, as they have a horror of the word operation, it is very difficult to convince them in time to have the desired result. As they become Canadianized and Christianized, we hope they will adopt modern treatment for their little ones, and spare them the pain they now suffer. We are very anxious for the lives of the dear helpless children, for are they not the hope of the future? In one case where the missionary was called to see a dying infant, he found the mother holding it on her knee, while the father was standing over it with a tin pan in his hand, hammering on it with a big spoon and making the most deafening noise, in order, he said, to scare away the evil spirits. On a chair beside the mother was the remains of a hard boiled egg with which she had been feeding her six-weeks-old baby. Thus we see that heathen practices are not confined to heathen lands.

We now come to our largest and latest hospital, at Vegreville, Alta., erected in 1906 through the generosity of Mrs. Boswell, of Elora, who wished to build a memorial to her late husband; hence the name, "Rolland M. Boswell." It is adjacent to the largest foreign colony in the West, where it is said forty thousand Galicians are settled. There is accommodation for twelve patients. Here, too, practical Christianity is the means used to demonstrate the love of Christ. Fortunate, indeed, are the sick ones restored to health and strength beneath its kindly shelter, for the wards are so large

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and airy, and the verandahs so comfortable, that it makes one almost envy the convalescent enjoying the sunshine and breezes from the far-stretching prairies. Only recently a poor, lonely outcast was brought to the hospital suffering from pleuro-pneumonia. She was found lying on some rags on the floor, in one corner of the miserable hovel she called "home." Such destitution, suffering and hopelessness! At first she resented any attempt at friendliness, and seemed most unhappy; but the nurses were tactful and patient, and were determined to win her back to the Saviour whom she had once professed to love and serve. On entering the ward one day, the Matron was deeply touched by the expression of utter despair and melancholy; so, going to her bedside, she lovingly put her arms about her, hoping that her cold, stubborn heart would yield to her pleading. She was not to be disappointed, for in a few minutes the poor woman was sobbing out her sad story of dishonor and shame as if her heart would break. She told of how she had often yearned for some one to lift her from the depths, but for years no one had spoken to her about the better life, and she had finally become reckless and embittered. She now longed for forgiveness, and listened with her face fairly beaming with eagerness to the assurance that "though your sins be as scarlet they shall be as white as snow; though they be red like crimson they shall be as wool." After that her face wore smiles instead of tears

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and hostility; and in a few weeks she left the hospital, possessing that pearl of great price, a reclaimed and redeemed soul. This one case alone would justify all the time, energy and money expended on the work at the "Rolland M. Boswell" Hospital. "For what shall it profit a man if he shall gain the whole world and lose his own soul; or what shall a man give in exchange for his soul?"

Rev. Geo. Arthur, late of Wakaw, has recently been appointed Medical Superintendent, and the outlook is very promising for showers of spiritual blessings. Miss C. A. Mitchell as Matron, with Misses Dyce and Plaunt as assistants, has worked faithfully and successfully for over a year to "sow the seed beside all waters." The free dispensing of medicine and the distribution of warm, clean clothing, which form part of the work at every hospital, speak a message and bring relief and comfort to the needy as nothing else could.

We leave the hospitals now, and glance briefly at the work done by the trained nurses in the mission houses at Sifton and Ethelbert, Manitoba. Missionary effort, combined with the assistance of two trained nurses, has proved a fruitful means of lifting the foreigners in the Dauphin Colony (which is situated on swampy, unprofitable land) out of their discouragements and pointing them to sweeter, nobler and holier ambitions.

Religious services have been held at the mis-

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sion houses by Rev. R. G. Scott at Sifton and Rev. Campbell H. Munroe at Ethelbert; also in some of the settlers' homes. Many interesting stories could be told of homes and lives brightened by the sympathy and practical aid emanating from those mission houses in that obscure and lonely colony. The hardships endured, and self-sacrifice displayed, by the nurses and medical missionaries have been but barely hinted at. It would be impossible to enumerate or classify them; they cannot be tabulated; nor can the results of the W. H. M. S. hospital work, as this is only the seed time. Paul says, concerning foundation work, "I have planted, Apollos watered; but God gave the increase." We must be persevering, and patiently watch for the dawning of the brighter day when God shall have given the increase.

For two years Miss Christina Reid has been at Sifton, nursing, visiting, dispensing medicine, distributing clothing, and in many ways witnessing for Christ. At Ethelbert, Miss Margaret Morrice has been working along the same lines for nearly a year, with much earnestness and zeal.

The evangelical side of the W. H. M. S. work, although supported by the Society, is under the direct supervision of the Home Mission Committee; therefore the workers on the field are not brought into such close contact with the Society as are the nurses and medical missionaries connected with the hospitals. Nine mis-

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sion fields are supported by the W. H. M. S., representing almost as many different types of missionary enterprise, in the following places: Drinkwater and Lashburn, Saskatchewan; Edwell, Alberta; Barkerville, Hosmer, Arrowhead and Cedar Cove, British Columbia; with Latchford and Silver Water in New Ontario.

Some time ago one of our missionaries had the unique experience of having gained a hearing because he could sing in Swedish. The "big, burly boss" of a construction gang (a Swede who had become Canadianized) had boasted that he would "settle the next preacher feller that bothered his outfit." Mr. R. happened to be the next; but, fortunately for him, news of the threat had reached him; therefore, being forewarned, he was forearmed. Contradictions are often met with in human nature, and this rough specimen of humanity proved the rule, as he had a passion for music and possessed a rather good voice. To approach such a hostile camp was indeed an uncomfortable undertaking, but Mr. R. reasoned that perhaps, after all, his football and wrestling training might be the better of an early application, to prove their practicability in a theological course. He watched his chance, and one evening found the "boss" alone in the shack, sitting at the door and filling his pipe. He sauntered along in a most unconcerned way, humming a Swedish song he knew, and as he came up to him he greeted him in Swedish

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and began to talk to him as if he were in his college classroom instead of in the camp of the enemy. The boss yielded to his "treatment," with the result that in half an hour they were singing over the Swedish song together, and as their voices blended in song, thoughts of other days and scenes of other places were evidently crowding back upon the rough man's memory, for his eyes became dimmed with tears and his voice choked with emotion. The missionary tactfully bided his time, and then asked him if he thought he could get the men together and have some singing that night. His "Sure we can!" was so hearty that the "Sky Pilot" felt elated with his success, and well he might—for had he not won the co-operation of, and been tolerated by, the Swedish boss whose chief aversion was missionaries? For a whole summer the missionary followed the "gang" around from camp to camp, and there was no one more welcome or respected than the "preacher feller." Truly, "He giveth power to the faint; and to them that have no might he increaseth strength."

The last phase of the work is the educational; but, as there is no organized effort in this branch of the work, there is little to relate. At Teulon and Wakaw several foreign children have had the advantage of living in the hospitals and in Christian Canadian homes, and of attending school; thus acquiring a domestic as well as religious and educational training. They also

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have to learn to speak English and study their lessons. As they are bright, adaptable students, their progress will be interesting to follow. It is desirable to place these foreign children in Canadian homes, as the experiment at both Teulon and Wakaw has proved very encouraging.

There is a patriotic side to this work which deserves our consideration. It is intermingled with our aim to establish a foundation of righteousness, hence the great importance of Canadianizing as well as Christianizing these foreign children. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Our hope, our aim, our motto, is "Canada for Christ."

QUESTIONS

1. What circumstances led to the formation of the W. H. M. S.?
2. Along what lines is the W. H. M. S. carrying on its work?
3. Where are the Home Mission hospitals situated? If you had the locating of them, could you have placed them in more suitable locations?
4. What is the capacity of these hospitals, respectively?
5. Name the persons in charge of them.
6. What led to the establishing of the first of these hospitals?

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7. Do the same needs exist to-day?

8. In what other calling could a young woman render better service to humanity than as a nurse?

9. What are the causes of so much mortality among infants in the families of foreigners? Has the climate anything to do with it?

10. Do you know of any other place where there is as high a mortality among infants?

11. To what extent are heathen practices followed among foreigners in our country?

12. What would be gained by this Dominion if all her citizens were educated?

13. Do you know how money could be better invested than in the building of the hospitals now furnished by the W. H. M. S.?

CHAPTER IV.

ON THE TRAIL.

REV. W. S. MACTAVISH, B.D., PH.D.,
KINGSTON, ONT.

ON the trail! How suggestive the phrase! It speaks of high hopes, of dauntless courage, of daring deeds, of great endurance, of splendid self-sacrifice and of noble altruism. But it speaks also of hardships, of hunger, of loneliness, of disillusionment, of weariness, of homesickness, of physical ailments, of mental anguish, of blighted hopes, of ruined prospects, of shattered fortunes. On the trail from 1896 till 1906 were old men who, though they had spent years elsewhere in search of the precious metal and had never "struck it rich," were still putting forth a mighty effort to secure what had hitherto been so elusive; and there were young men, also, who had always lived in comfort, but who were now tasting some of life's bitterness. On the trail were some who had little or nothing to lose, and others who had staked much upon the venture; but these men walked side by side to the Yukon, in the hope that they could make that territory

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yield up some of its fabulous wealth. On the trail faithful dogs and jaded men journeyed northward and bore their heavy burdens with them. On the trail a comedy was sometimes witnessed, but more frequently a tragedy. On the trail could be seen many a new-made grave, but neither marble slab nor granite shaft proclaimed the name of him who lay therein. Often the new-made grave contained the remains of one who had drifted hither and thither, seeking wealth but never finding it, or, if he found it, squandering it in the gratification of some evil passion or depraved appetite. Sometimes it contained the remains of one who was loved and honored in Eastern Canada, and who left home followed by a father's benediction and a mother's prayers; but he gave up his life on the trail where, probably, there was no tender hand to close his eyes, and at the burial neither organ, hymn nor requiem.

"This is the Law of the Yukon, that only the Strong
shall thrive;
That surely the Weak shall perish, and only the Fit
survive.
Dissolute, damned, and despairful, crippled, and palsied
and slain,
This is the Will of the Yukon—Lo! how she makes
it plain!"

Our Home Mission Committee, hearing of the condition of things among the gold-seekers of the North, very properly, and promptly, decided to send a missionary to labor among them. The Committee knew that the man sent must

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possess very special qualifications, and that no small amount of money would be required to provide outfit, transportation and maintenance. But it was not dismayed at the prospect.

Usually, when a particularly difficult task has to be accomplished, someone is specially endowed for it. This case was no exception. In the autumn of 1897 a man was found. In THE PRESBYTERIAN RECORD for October of that year, we find this significant editorial note: "Yukon has gold which it sends to us. We have better than gold which we are sending to it. Rev. Dr. Robertson, whose diocese is already larger than that of any other bishop, has coolly appropriated the Klondyke, and sent a missionary, Mr. Dickey, a student of Manitoba College, to give the Gospel to the gold-hunters."

Mr. Dickey proceeded to Skaguay, where he was obliged to remain for a time before going into the Yukon. But his stay there was sufficiently long to show that no mistake had been made in appointing him, for he speedily won the confidence, and secured the co-operation, of Protestant and Roman Catholic alike. From Skaguay he wrote the H. M. Committee, urging the appointment of a man to take charge there as soon as he himself should proceed on his journey of six hundred miles over the snow to the Klondyke. In the course of his letter he said: "The sending in of missionaries to these new gold fields is an expensive matter; but the money expended in this way will be well spent,

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and it is exceedingly encouraging to know that we are to have the active co-operation of Major Walsh, a man who values missionaries at their true worth, and who is determined to do all he can to establish the new country in righteousness and make it a safer place for our boys and young men to go."

What was Major Walsh's estimate of the value of missionaries? His testimony ought to carry weight, because he was in a position to know their worth. He declared that one missionary was worth six policemen in keeping a town free from the corruption that disgraced so many places in that northern region. To the same effect was the testimony of the late Dr. Robertson, who said, "There is not a single mining town in the West, where a mission has been planted, that does not show a marked change in morals."

In accordance with the suggestion of Mr. Dickey, the H. M. Committee appointed Rev. A. S. Grant, M.D., a man very specially gifted for the work which lay before him. But men were pouring by thousands into that Northland. The trails were becoming more thickly populated, and cabins were being erected beside them. Towns and villages were springing up wherever large quantities of goods had to be distributed, or wherever mines promised large returns. Our Church, which was the first to send a missionary to the Yukon, felt that additional laborers should be sent without delay.

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The H. M. Committee issued an appeal, believing that the Church would loyally respond. The following extracts from it may be fittingly introduced here: "The Klondyke is a part of Canada. Much of the inrush will be foreign. It is necessary that the dominating forces, in public and social life, in judicial, commercial, and religious affairs, should be distinctly Canadian. Among the gold-seekers there will be many Presbyterians, many of them anxious for service. The foes to health and morals are many, subtle and strong; no previous training or profession makes men proof against their evil surroundings, and if the unwary are not to become the prey of the vile and the villainous, provision must be made for dispensing religious ordinances. Gambling, drinking, unbelief and licentiousness are the prevailing vices; and strong, prudent, spiritual men are needed to cope with these combined evils, to warn the unwary, rescue the perishing, and care for our young men as they rush thither in their search for gold."

The appeal was not in vain. Ere long four men were on the ground, viz., Rev. Messrs. R. M. Dickey, A. S. Grant, John Pringle, and John Sinclair—a great quartette, each possessing certain characteristics which specially qualified him for the hard and trying work he had to do. Dickey, with his manly earnestness winning the confidence of men; Grant, with his knowledge of medicine and his insight into

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human nature, able to minister both to the bodies and souls of men; Pringle, with his courage and his glowing optimism, and Sinclair, with his calm persistency—these made a small but noble band of workers.

Messrs. Sinclair and Dickey returned after rendering yeoman service. Other men, such as Messrs. W. E. Knowles, J. J. Wright, James Russell, C. O. Main, D. G. Cock, and R. Turkington, were appointed later; and some of them are still proclaiming the Gospel there. But as mining villages and towns, such as Gold Bottom, Bonanza, White Horse, and Bennett, sprang up, our missionaries spent less time on the trail and more in settled pastorates. In the autumn of 1903, however, Dr. J. Pringle was appointed, at his own suggestion, to labor on the trails; and for four years thereafter he and his trusty dog-team were familiar figures on the Stikine-Teslin route. He was endowed, both by nature and by grace, for rendering service to the lonely wayfarers, or to those who dwelt in cabins along the road. Strangers found him one of the most approachable of men, the anxious and careworn found him one of the most tactful, the men who had "gone broke" found him one of the most sympathetic, the evil-doers found him one of the most uncompromising. Like Athanasius, he was prepared, if there were need, to stand against the world; but, like Paul, he was willing to be all things to all men if thereby he might win them to Jesus Christ.

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But what could a man do on the trail? He could not organize a congregation, inasmuch as the men to whom he ministered might be in a certain place one day, and miles away the next. But we make a mistake if we imagine that Christian work is confined mainly to churches and Sabbath schools. "Individual work for individuals" might well be the motto of Church members. Personal work is often the most fruitful. Jesus, when sitting on the curb of Jacob's well, made known the great salvation to one poor soul that had never heard of it. On another occasion He explained to Nicodemus the nature and necessity of the new birth. To the jailer at Philippi, Paul made known the way of life, and to the Ethiopian treasurer Philip expounded a portion of the Scriptures. In all these cases the sowing of the seed produced immediate and satisfactory results.

Opportunities abounded on the trail for all varieties of Christian work. On those long and rugged paths there were thugs, and these had to be met and foiled; there were deceivers plotting to entrap the unwary, and they had to be thwarted. Some of the gold-seekers were pining for their homes far away, and they had to be comforted; others were gradually growing weaker from the effect of the dreaded scurvy, and they had to be conveyed to some place where they could be nursed back to health; others, again, from sheer exhaustion were about

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to give up in despair, and they had to be strengthened. Many a time did our missionaries transport a sick man and his belongings to a place of refuge, and as they relieved his physical sufferings they directed him to the Great Physician. On the trail many a despondent man was cheered, many an erring one admonished, and many a sinning one rebuked. Some who had carelessly strayed, like lost sheep, far away from the fold, were directed to the Good Shepherd; others, who with stubborn determination had chosen the paths of sin, were exhorted to return to the narrow way; and still others, who were weary and heavy laden, were directed to Him who alone could give them rest. When a man has reached that stage where he exclaims, "It's hell to think of the thousands and thousands I've squandered on cards, and women, and drink," he is in a mood to receive, and to respond to, a kindly touch and a sympathetic word, and he certainly needs a strong, brotherly hand; more, he ought to be kindly and lovingly led to Him who came to seek and to save that which was lost. Time and again did our missionaries meet with men, every fibre of whose being was crying out for help and sympathy, and we have the best of reasons for saying that they promptly and lovingly responded to the cry.

But even on the trail the missionary could often get a small audience together in a tent or cabin, and there he could tell men of Jesus

On the Trail

and His love. There was little or nothing in these services to suggest the stately church, the beautiful minster, or the grand cathedral. The service was simplicity itself, unadorned, informal; but hearty and uplifting. How sweet the once-familiar hymns sounded to men who had not heard them for months or perhaps for years! How precious the Word, as the preacher expounded it, and, with simple and homely illustration, applied it to present-day conditions! No wonder the storehouse of memory was opened, and far-away scenes and associations were recalled. No marvel that the silent tear trickled down the cheek as men thought of the long ago. But Christ was near; the little band of worshippers realized His presence and it heartened them. It did them good to feel that God could be worshipped in spirit and in truth just as well in the little cabin as in the stately cathedral; for,

“He asks no taper lights, on high surrounding
The priestly altar and the saintly grave;
No dolorous chant, no organ music sounding,
No incense clouding up the twilight nave.”

A quotation from a letter written by one of our missionaries may be appropriate here. He said, “The people are glad to come to these log cabin meetings. For reverence, heartiness, and blessing, I have had no better meetings in the Northland—no better anywhere, for that matter. We get very near to God and to each other, people and minister alike. The latter

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stands just as he comes off the trail—no ‘fixins.’ The women, four or five, God bless them! make me think of home, and somehow put a touch of tenderness even into my dog-driving voice. The men are there, in the long rubber boots in which they have stood in water all day, a patch of clay here and there upon their clothes, just as they have come from shaft or drift. . . . Did they listen? Listen! Of course they listened. I have never seen people yet who would not listen if you spoke about Jesus and applied Him in love to the needs of their lives.”

Probably we should scarcely expect that the Communion would be celebrated on the trail. But it was, occasionally. Men of all creeds, and some who had little knowledge of any creed, were present. Nevertheless there was real fellowship, the believers having genuine communion with one another and with the blessed Saviour. A quotation from one of Dr. Pringle’s informing letters will enable us to get a glimpse of a Communion service on the trail: “I was near, not more than eight inches above the people, and not more than three feet from those in front. I could see the hunger in their faces, and see the Spirit’s marks as He moved that little company. He can do more than organs and choirs and eloquence can do—as we say, to carry away an audience. And, at last, when we partook of the bread and wine, the minister serving, we did, unmistakably, see Jesus.”

On the Trail

Mission work on the trail is abandoned now, for the reason that the trails themselves are practically abandoned. Were the lives and money invested there a paying investment? They were. Bravely did our missionaries stand for righteousness. Valiantly did they repress lawlessness. Earnestly did they try to promote godliness. Unstintingly did they give themselves to the advancement of the temporal and eternal interests of their fellows. Because of their courage, their earnestness, and their sympathy, they held in check many a man who tried to live "a wild, free, fearless life beyond the pale of the law"; they prevented many a man from "going down the line"; they helped many a man forward to a nobler and better life. When all the records of time are handed in, surely our self-denying missionaries shall hear the Master's "Well done," and "when the roll is called up yonder" there will come a response from many a man who received, on the trail, his first view of Jesus Christ as Saviour and Lord.

QUESTIONS

1. Locate as many of the trails as you can.
2. Name the towns in which our missionaries operated in the Yukon.
3. What made it desirable that mission work should be done on the trails?
4. When was the work begun? How long was it continued? Why was it abandoned?

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5. Name the missionaries who have labored in the Yukon.

6. Do you know of any work which corresponds with that done in the Yukon?

7. What would have been the condition of the towns and cities if missionaries had not gone there?

8. Do you accept Major Walsh's opinion as to the value of a missionary? If not, why not?

9. Do you think, seeing that the trails have been abandoned, that the money expended by our Church on missions there was well invested? Give reasons for your answer.

10. Had you been a missionary on the trail would you have introduced other forms of work than those prosecuted by our missionaries? If so, what?

11. Would you have dispensed the Communion yourself, or would you have waited till elders could be chosen?

CHAPTER V.
IN THE CAMP.

MARGARET MACKAY MACTAVISH, KINGSTON,
ONT.

LESS than a century ago, an immense portion of what we now, with patriotic pride, call "Canada, our Home," was covered with lordly forests that swept up hill and down dale, for league upon league. Under the shade of these primeval monarchs of the soil roamed the wild creatures of the wood, and the Indians, who were scarcely less wild and savage. But time passed on. Hardy settlers from other lands entered these wilds. Day by day the axe was wielded, and one by one the giants of the forest were laid low. In those days every man was a lumberman, and the lumber camps stood round about the homes. But slowly and steadily the circles of clearings were enlarged, the forests were pushed back farther and farther from the centres of civilization; till now the lumberman must ply his trade "far from the busy haunts of men."

Who are the Canadian lumbermen of to-day? Where and under what conditions do they work, and what is being done for them?

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They comprise an army of about 100,000 stalwart men who come from all parts of Canada and the United States. They form a class by themselves, just as miners, fishermen, or railroad men do. They are principally young men, hopeful, vigorous, and indifferent to hardships. One writer, a visitor to some of these camps, says, "A finer-looking lot of men it would be hard to find. They varied in height and weight, from the dapper little Frenchman to the gigantic, stately-moving man from Glengarry." As a class they are large-hearted and generous; but the isolated life which they live for long periods, along with its usual associations, is generally deteriorating to their moral natures.

Where is this army of men at work? Their camps dot the Dominion from the Atlantic to the Pacific. Through the woods of Nova Scotia, the forests of Miramichi in New Brunswick, the wooded slopes of Quebec, and the valley of the Ottawa, the almost unbroken wilds of New Ontario, and the tree-covered mountains of the Pacific Coast, they are to be found. In New Ontario alone, it is estimated that there were last year about 25,000 men employed in this industry.

Veritable captains of industry are many of the men at the head of our great lumber business. Enterprising and resourceful, quick to see the possibilities of our forest wealth, and prompt to seize opportunities, they

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lead their little armies of men to their winter camps, where the towering pines, felled by the ringing axes, are cut into logs, and dragged over roads constructed by these woodsmen themselves, to be piled at the side of some waterway, ready, when the spring comes, to be floated or towed down to the mills, and there sawn into material for all kinds of building.

Under what conditions is this work carried on? They vary somewhat in different localities, but general conditions are much the same throughout. As we have said, the work necessarily isolates those employed in it, for months at a time, from society, church, and home influences. During these months, they live in camps which range in size from twenty-five to two hundred men. Here is a description of an old-time camp, which is still typical of many:

“This camp (or shanty, as it is always called) was sixty feet square, built of unhewn logs, and roofed with ‘scoops.’ There was neither stove nor stove-pipes. A space about eight feet square was logged off in the centre of the floor and filled with earth. On this was built a great fire, which served to heat and light the interior, as well as to cook with. At two corners of this square were crude wooden cranes, on which swung the large pots for cooking the food. Along one side was a narrow space, called the oven, in which beans and bread were baked by burying them in closely-

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covered pots in the hot ashes. Two tiers of bunks ran around nearly the whole shanty, reserving only sufficient space for the cook's table, the foreman's home-made desk, and the wood-pile. The whole building had but one small window, which looked more like a loophole in a log fort, but which served to throw a little light on the foreman's desk and the cook's table."

Another, more up-to-date, camp is thus described: "A small settlement of houses, temporarily built for the accommodation of the lumbermen. There were no streets in this settlement, no churches, no public library, no preachers, no lawyers or doctors; but one public building, and that a general store where the necessities of life might be purchased; and in this settlement lived, during the long months of the Canadian winter, as many people as are sometimes found in a good-sized village."

In such a camp as the latter, the buildings for the lumbermen usually include a bunk-house or sleeping place, a cook-house and dining-room, and sometimes private cabins that the men build for their own comfort. The sanitary arrangements are not, as a rule, good, and these shanties have sometimes proved hotbeds of infectious diseases. There has been, however, considerable improvement in this respect of late years.

In such camps as these the men sleep and eat, and, as their hours of work are limited

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only by the hours of daylight, they have little time for anything else.

There is much that is fascinating and picturesque about their manner of life. They are untrammelled by conventions; they live in close touch with nature, and often nature of the most sublime type. Their work is always arduous, and often dangerous; but it develops a splendid physical strength, as well as the finer attributes of courage, patience, and resourcefulness.

Their life, however, has its own peculiar temptations. Their very isolation and lack of restraint is in itself a danger. Owing to their long hours of work, little time is left for reading; and when there is time and disposition, there is often nothing for them to read, except it be a stray novel of the Jesse James type. Their chief amusements are card-playing and gambling. Among them are the whiskey-sellers, who carry on their work with lamentable success. The result is that drunkenness is the great curse of the lumbermen. They are met when returning from the camp in the spring, and induced to take a drink with the boys. This is the first step; but in the end they find that the hard-earned money of the winter has passed into the hands of some unscrupulous and crafty tavern-keeper. There is nothing for them but to return to camp, with the hope that they will do better next year. Next year the temptation is equally great; but the power to resist is less. The same sad experience is

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again repeated, with the penalty of loss of character and self-respect, shattered hopes and blighted ambition. The only hope of saving these men from the curse of strong drink is through the Gospel of our Lord Jesus Christ.

The work of bringing the Gospel to them, while not neglected in the past, has not received the special attention it deserves. The Home Mission Committee's report to the General Assembly for 1903 states that "the Presbyterian Church is the only Protestant denomination which has thus far engaged in this branch of work systematically."

It may be interesting to note that the first Canadian mission to lumbermen was inaugurated by the Rev. D. M. Gordon, at that time minister of St. Andrew's Church, Ottawa; now the respected Principal of Queen's University, Kingston, Ont. In 1875, he and some of the wealthy lumbermen in that church and city, made a beginning in this work, which was placed under the care of the Synod of Montreal and Ottawa, and called the "Mission to Lumbermen." The work, with very slight changes in administration, has been continued up to the present. The income of the mission is derived from the contributions of congregations and individuals, about \$250.00 being given annually.

But the extent of the lumbering district having enlarged greatly since those days, the Synod asked the Assembly's Home Mission

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Committee to take up the work and prosecute it on a scale corresponding with the needs of the whole country. This the Committee agreed to do; and, since 1901, work has been carried on in New Ontario and British Columbia lumber camps.

For years the missionaries laboring in the neighborhood of the camps were in the habit of giving services there when they could. But as the camps moved backward, it was found desirable to follow them up with men specially appointed for this work. In 1901 Rev. J. W. Noble and Mr. David Ross were appointed to labor among the New Ontario camps. Mr. Noble had charge of several camps and ministered to 270 men, besides other settlers. He says, "The men conversed freely on personal religion, were attentive, and showed signs of appreciation of the services."

Mr. Ross visited nine camps and thus delivered the Gospel message to 520 men. To reach these camps once, he had to cover a distance of 140 miles, and, as he had to travel mostly on snow-shoes, it was not much wonder that his feet sometimes gave out.

Rev. W. G. Brown also rendered good service in this neighborhood; and last year excellent work was done by others at Markstay, Ravensworth and Madawaska. But to minister properly to the spiritual needs of these 25,000 men in the New Ontario camps, many more

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missionaries would be required. The work, though well begun, is but in its infancy.

Among the British Columbia lumbermen work was begun about five years ago. A Loggers' Mission, supported by Mount Pleasant Church, Vancouver, was opened; and Mr. W. J. Kidd, a Queen's student, became its missionary. He visited some thirty different camps, and came in touch with more than one thousand men. These camps are most accessible by water, and a steam launch was purchased for the use of the missionaries. This, however, proving unsatisfactory, a gasoline launch was subsequently procured; the missionary being thus enabled to travel with speed and safety from one camp to another.

A little more than a year ago, Mr. Kidd resigned, and for several months the mission was in charge of Rev. Mr. Campbell, and Mr. Dallas, a student of Knox College, Toronto. When they retired from the work, Rev. A. McAuley was asked to take charge, and by him it has been conducted ever since. Although the lumbering industry has been somewhat depressed of late, Mr. McAuley speaks hopefully of his work among the men. He visits about 40 camps, and preaches the Word to about twelve hundred men.

The methods adopted by missionaries in different sections of the Dominion are much the same. When they visit a camp they go provided with Bibles, hymn books, and other help-

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ful literature. They “knock about” with the men during the day, and gain their good-will by showing an interest in their work. In the evening, when all are in the shanty, some probably lying in their bunks and others gathered about the fire, a service is conducted. The men are fond of singing, and frequently request that some of the old familiar hymns be sung—a request which is seldom refused. Usually a very respectful hearing is given to any man who appears to be in earnest. Bibles and other books or magazines are distributed, and they are usually much appreciated.

What success has attended this form of missionary work? It is not easy to tabulate results; and yet many an incident might be related, showing how the arrow of conviction was sent to the heart through the singing of a hymn or the reading or preaching of the Word. Many a time the thoughts of some wanderer have been turned to his early home, and to the Christ who was always a welcome Guest in it. Many a time has the prodigal had his thoughts directed to the Eternal Father, and he has said with decision, “I will rise and go to my Father”; and in going he has found the sweetest satisfaction.

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QUESTIONS

1. Locate the places where extensive lumbering operations are carried on.

2. How many men are in lumber camps? How many in New Ontario?

3. When was mission work to lumbermen begun, and by whom?

4. What special temptations beset men in the camps?

5. What temptation besets them when they are coming out in the spring?

6. Could our Church do anything to counteract the influences which then surround the men?

7. Describe a typical camp.

8. Supposing you were obliged to spend a few months in a camp, what would be the effect upon your spiritual life?

9. Describe the methods pursued by a missionary when visiting a camp. How would you improve upon them?

10. What other agencies are employed on behalf of the men in the camp?

11. How do these compare with those carried on under our Church?

12. Where could life or money be invested to better advantage than in mission work in the camps?

CHAPTER VI.

AUGMENTATION.

REV. S. LYLE, D.D., HAMILTON, ONT.

IT is not always easy to carry our own burdens in such a way as to win the approval of conscience, the approbation of man, and the Master's "Well done, good and faithful servant." To bear the burdens of others; rightly to fulfil, in the letter and in the spirit, the law of love; and to act the part of a true brother, as Jesus did, to all men, at all times, and under all circumstances, taxes the powers of any man—even the best.

Still it is not impossible. To those enriched with wealth of soul endowment, with true delicacy of sympathetic touch, and with eyes to see the just claims and pressing needs of others; to those under the guidance of the Spirit that gives enlargement of vision, tenderness of heart, and cunning of hand; to those that have come under the spell of the love of God in Christ—the love that transcends all other loves—yokes the most galling are easy, and burdens, heavy and grievous to be borne, are **light**.

Indeed, the glorious heights of doing good to

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others, of sacrificing self to serve the suffering and the needy, are often reached by the men and the women whom it is our fortune to meet in every walk of life. The mother, called on to endure more than her full share of the world's woe, does so gladly, because she is rich in love. The father, if half a man, toils, without a word of complaint, through the long and trying years, that some ray of light may fall on the path of those dear to him as life, and that the hearts of the dear ones of his home may have some foretaste of the bliss in store for those summering on the hills of God. Does the soldier, if true to his trust, sulk, and fail his general in the hour of danger? Does he refuse to face shot and shell, refuse to march into the jaws of death, into the mouth of hell? Why is he willing to grapple at close quarters with the grim foe? It is love of his flag, and of his name and fame. Does the philanthropist turn a deaf ear to the sad cry of the outcast, the guilty, the lost to virtue, to God? In every sphere of life love has its triumphs. Neglected, crushed down by a load of sin, it rises up, asserts its never-failing power, thus showing itself the greatest thing on earth and in Heaven—God alone excepted.

Even in lands where the light, the life, and the love of the Logos have been to a large extent smothered, thwarted, almost extinguished, the altruistic spirit of parenthood, of patriotism, of Christ, still lives, impelling God-filled souls

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to offer themselves—the thought of their brains, the work of their hands, the love of their hearts—to do all that man can do or bear to aid and to bless all men.

Indeed, this altruistic spirit, to some degree, warms the coldest hearts. The social and the loving are too deeply rooted in our nature, are too essential parts of humanity, as it came from the hands of God, to be easily eradicated and killed. God's stamp is so deeply impressed that no man can altogether efface it. Love is the truest, the deepest, the most human, the most divine quality, to be found in the soul—love that delights to put its shoulders under the heavy burdens imposed by the weakness, the want, and the woe of friend and foe. When love is enthroned in the heart, and is powerful enough to move the will, then, to feed the enemy and to give him cold water to quench his thirst, is natural and pleasant.

But is the burden of Augmentation not too heavy? If the Church is lacking in love she will think so, and will fail to come up to the standard set up by the Assembly. Growing by leaps and bounds, both in wealth and in numbers, with ever-enlarging visions as to duty and opportunity; with more heart to work, and more skill, through years of experience, to do the will of our Lord, all that is required of her is child's play, if love has smitten the chords of self, causing them to pass in music out of sight.

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How much is the burden? To give each of the weak congregations the hundred, the two hundred, or the three hundred, needed to raise it to the \$900 minimum aimed at, at least \$56,000 would be required. This sum, when spread over the members and adherents, ought not to be very burdensome to the Canadian Presbyterian Church. What does the annual sacrifice amount to? If all could only be induced to do their duty, twenty-five cents a year from each member and each adherent would put the Committee in a position to pay each augmented minister \$900 or more. When this is so, is it not misleading to talk of the burden of Augmentation, or of the splendid sacrifice made to keep up the present minimum of \$800? In all the history of this most deserving Fund there are tens of thousands of our people who have never given it a dollar—nor even a cent.

Look what this Fund has done—done for the churches augmented and for other schemes. It not only aids upwards of 180 weak and struggling charges to give their pastors a bare living; it also materially assists in the strengthening and in the lengthening of the cords of our Presbyterianism. The links between Augmentation and the other schemes are close and vital.

How Augmentation has helped the Sabbath School is known to all who have the slightest acquaintance with this important branch of church life and work. It is encouraging congregations to build manses, and in part paying

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for them, out of the interest of the capital coming to Augmentation through the Century Fund. These manse are the light points of the social world, which keep the atmosphere pure and give the young a peep into a Christian home.

Then, too, what a service is rendered by the inmates of the manse in the teaching of the schools, in the service of its song, in the visitation that so links the school and home, to the advantage of both. The Sabbath School and the minister's family are as vitally linked as the roots and the tree. Much of the guidance, of the inspiration, and of the work so essential to the life and prosperity of the school, have their origin in the great souls of the underpaid, overwrought, and sometimes much-abused, pastors and their wives.

French Evangelization owes not a little to Augmentation. If the North-West naturally looks for liberal support from this source, Quebec's claims to an equitable share are good, and a just administration of the funds of the Church will proceed on this basis.

We are greatly indebted to France. How can we repay her for her literature, her science, her art, her Christian civilization, her centuries of noble achievements? We are bound by a thousand ties to do all in our power to implant higher ideals in the minds of our French fellow citizens, to inspire them with holier impulses, and to aid them to a fuller, a freer, and a more

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Christ-like life. Our traditions, our business interests, questions of far-reaching, paramount importance to the educationalist, the statesman, the lovers of the freedom purchased by the blood of Christ, urgently constrain us not to withhold our gold, not to harden our hearts, or even let them cool, towards our kinsmen—if we go far enough back in the history of our race—but to increase our all too meagre givings towards supplementing what the French Evangelization Committee raises and devotes to this department of the Master's mission. Justice demands that we continue to aid French evangelism.

Home Missions have a first place in our ever-widening plans of world evangelism; a first place in the confidence begotten of faith in the power of the Gospel to enlighten, to purify, and to uplift the fallen; a first place in the hearts of all those loving the Lord Jesus Christ in sincerity and truth. To enthrone Christ in the whole man—the intellect, the will, the feelings—and make every soul that breathes our air in any of our Provinces subject to the law of love, is a gigantic task, a task whose greatness discourages and appals.

Augmentation plays an important part in this great national enterprise. During the past twenty-five years its assistance to Home Missions has been timely, helpful, and ever up to the full measure of its ability. It has taken hundreds of mission stations, costing the Church

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thousands annually to work them, and, through a little financial aid, has nursed them into self-sustaining and aid-giving congregations—congregations at present contributing between seventy and eighty thousand a year in support of the great mission and charitable funds of our Church. What a fine return! What a paying investment! Every dollar put into Augmentation has been repaid with interest—interest not of five, or ten, per cent., but of upwards of two hundred. Through the high standard of giving insisted on by the Augmentation Committee, through the spirit of self-respect fostered and developed in augmented charges, through the sense of brotherhood called into play by this system of mutual helpfulness and strong, self-reliant, self-respecting, manhood, Augmentation has unified the Church; with the cords of love has bound rich and poor, old and young, together; and by years of service has produced fruit in abundance, and lasting—as all good things are. Looked at in any light, Augmentation has rendered a magnificent service to our country and to our Christ.

In the last analysis Home Missions and Augmentation are one—being two branches of the one great tree whose leaves are doing so much to heal the social, the moral and the spiritual sores of our nation. Standing side by side in the battle for truth and right, for God and man; fighting to reach the same end, the enthronement of Christ in the hearts and

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consciences of a redeemed, renewed and God-kept manhood; in love esteeming each other highly, and working into each other's hands, Augmentation and Home Missions are one in heart and one in hand. For a quarter of a century they have toiled in season and out of season—toiled to uproot every evil plant that is poisoning and polluting the garden God in His providence has given us to cultivate—toiled to sow the good seed beside all waters and on all soils, that Canada may be first of nations, rich in faith and in works, glorious with the glory of God as seen in the face of Jesus, and lasting as the pillars of the throne of the Eternal—toiled, as Christ's servants should, in harmony and in love that never tires and never fails.

But what, it may be asked, is the relation of Augmentation to Foreign Missions? Does not Augmentation, in some measure, hinder the Church in her attempts to work out the Master's plans of world conquest? Does it not divert much of the money that ought to go to Foreign Missions into home channels, where it is less needed? Why kindle so many light points in Canada, when there are so few in China, in India, and in Africa? Why go on multiplying light where there is so much light? At first sight these questions seem to be unanswerable. Is not the money spent on French Evangelization, on Home Missions, and on Augmentation wasted? It would appear so to the fair-minded man.

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Still, the opposite course is the one that has commended itself to our fathers and to us. To neglect home would be to fail to do what the Master has enjoined—the teaching all nations, the teaching them to observe all things which Jesus has commanded.

Besides, how can we help Foreign Missions better than by developing strong, liberal, and Spirit-filled churches at home? From such churches we get our missionaries and their support. If the extremities are to be healthy, full of life-blood, and play the parts assigned them in the organism, the heart must be sound, its beat true, and its blood pure. A weak, diseased heart means an enfeebled and dying body. A Church whose heart is not right in God's sight, and whose every pulse-beat is low, slow and fitful, will not, and cannot, go forth conquering and to conquer. The world's hope, humanly speaking, centres on the Church's health and heart. In the interests of the Foreign Field let the Home be cultivated with all care and all diligence, and all cost, whether of men or means. Canada is the key to India, to China, to Japan, to Africa, and to the islands of the sea. In the great work of harvesting the world—the urgent, transcendently important work of Christ—the congregations, called into existence as mission stations, nursed into the stage of self-support by Augmentation, take a first place in Foreign Mission work. They give not less, often much more, than \$70,000 a year to

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schemes of our Church, a large part of which goes to Foreign Missions.

Great, too, is the service rendered by this Fund to the cause of theological education—a cause dear to the Presbyterian heart. What is one of the many barriers that stand in the way of those entering the ministry? It is not hard work—is not the suffering or the shame incident to the preaching of Christ crucified. It is the maintenance that is doled out so grudgingly, and with all the ill-concealed offence of charity. Remuneration, all too low for the work and position forced by the people on the minister, constrains the pastor to be, and to do, that which his Christian manhood loathes and shuns as the healthy man the leper. If not the greatest cause of the sad, the alarming, the most ominous falling off in the number, and in the standing, of the men offering themselves for the ministry, still it is a prime factor.

Some say that creed subscription is driving hundreds, if not thousands, of our ablest, most honest, most desirable, men past the ministry of Christ, into other professions and callings. Trained in the schools of science, believing in evolution as the method of God's working—the evolution of worlds, of plants, of animals, and of man—the evolution of society, of the state, and of the Church—the evolution of morals, of religion, and of the last and highest form of faith, which centres in Christ, the Son of God and Son of man, Saviour of the world

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—these men cannot, and will not, sign a creed based on anti-scientific ideas, and elaborated in a spirit hostile to modernism. Doubtless, creeds that are outgrown are, to a very considerable extent, fruitful sources of evil.

Others tell us that the treatment of ministers, no matter how able they may be, how devoted to their work, and how God-directed and approved, is chiefly responsible for the present deplorable state of affairs. Criticisms, crude and cruel, born of ignorance, if not of malice propense, nursed into wrath, and hurled at the innocent in ways that wound and kill, have much to do with men's avoiding the ministry and choosing to serve God in other fields.

But, granting all this, the fact remains that underpay, such as could not have a place in Old Testament times, with the law of tithing in force, or in the New, with the altruistic spirit leading men to sell their property and lay all at the Apostles' feet, is a chief factor in bringing about the crisis so menacing to the best interests of Christ's Kingdom. This painful fact must be admitted. Augmentation is, in part, grappling with the facts and trying to do justly to those making such sacrifices for the good of others.

Surely a scheme with such a history as Augmentation, and doing such a work, at home and abroad, for the manse and its inmates, in the lone prairie, and for the professor in the halls of theological learning, is deserving of

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heartily and generous support. Shall it have yours? Will you not speak in its favor, work to popularize it, and give, up to the full measure of your ability, that it, in turn, may rejoice the hearts of thousands of the noblest of the land?

QUESTIONS

1. Give illustrations of how burdens are shared in the ordinary walks of life.

2. What would be the condition of society if men refused to share one another's burdens?

3. In what ways does the altruistic spirit reveal itself in heathen lands?

4. What will make the burden of Augmentation seem too heavy for the Church?

5. How much financial burden does the Augmentation scheme entail upon the Church?

6. How much would it mean for each member and adherent, annually?

7. How is the burden distributed in your congregation?

8. Do you consider a salary of \$800 sufficient for a minister, in view of the cost of living? Give reasons for your answer.

9. How many congregations are now assisted by the Augmentation Fund?

10. How does Augmentation assist the Sabbath School?

11. What is its relation to French Evangelization?

12. In what ways are we indebted to France?

CHAPTER VII.

POINT-AUX-TREMBLES MISSION SCHOOLS.

PRINCIPAL E. H. BRANDT.

GREAT BRITAIN conquered Canada and quietly sent her colonists to settle in Quebec among the French-Canadians. Two great barriers separated them from their neighbors—creed and race. Race could disappear only with the lapse of centuries, but differences of creed might sooner be levelled. So thought a few Christians who made private attempts to bring the Roman Catholics of this Province to an acceptance of the Gospel. A strong organization, with the same aim, was to follow. Captains Maitland and Young, Dr. Holmes, Rev. Messrs. Taylor, Strong and Wilkes, Messrs. Court, Redpath, Orr, Ward, Dougall, etc., with Col. Wilgress as their President, formed the French Missionary Society in 1839. This was a non-denominational society, whose object was to oppose the forward movement of Rome and to place the Bible in the French-Canadian homes. Missionaries were called from France and

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Switzerland, and on their arrival the work began. Three agencies took part in the work: First, book-vendors, who went from house to house; second, ministers, who were to preach wherever a few willing listeners could be found; third, a mission boarding-school, where children could be gathered together and educated under Christian influences. But our main object is to draw your attention to the school.

Some of the first missionaries arrived in 1840 at Belle Rivière, about thirty-five miles north of Montreal. There was made the first attempt, namely, a day-school, by Mrs. Daniel Amaron. The missionaries, having noticed that their influence was too often counterbalanced by the surroundings of the pupils, decided to open a boarding-school, where the pupils would be sheltered from the enemies of light. A proper building, with a small farm attached to it, was purchased at Belle Rivière, and the Ladies' Auxiliary Society of Montreal bravely undertook the payment of the property. This was the beginning of the Boys' School, now at Pointe-aux-Trembles. Five lads were admitted for the first season, with great difficulty. Mr. Jean Vernier and Mr. Emmanuel Tanner had control of the institution. It is worthy of remark that the parents, who that year sent their boys to the Institute, were put to the alternative of having their homes burned, or of withdrawing their children from the school. Mr. Vernier remained with only one pupil.

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Meanwhile, the Roman Catholic school of the neighborhood, which had been organized the year before to kill Mrs. Amaron's work, was very well attended. A similar work was going on in Montreal, where Mrs. Tanner started a school for girls.

The farm having proved too small and of poor quality, and Belle Rivière being difficult of access on account of bad roads and its distance from the city, it was decided to look for a more suitable site. A farm was bought at Pointe-aux-Trembles, nine miles below Montreal; the Boys' School was erected on it, and dedicated on November 5th, 1846. The Girls' School of Montreal was transferred to Pointe-aux-Trembles, to a very small building; and, in 1853, the Girls' School was built, and dedicated on September 29th. The Women's Auxiliary Society provided a large part of the money required for the building and furnishings.

In the same year the schools sustained a heavy loss in the death of the Rev. J. Vernier. After having secured new workers on the Continent, he was shipwrecked on his way home, and drowned with one of the four missionaries he was bringing back with him to Canada.

From 1855 to 1900 the principals of the school were Charles Roux, Jean Vernon, A. Gory, Charles Tanner, Gilbert Des Islets, and Jules Bourgoïn. These had charge of the Boys' School only. The Girls' School was under a

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separate organization. Only since the death of J. J. Bourgoin have both schools been under the control of one principal, the Rev. E. H. Brandt. Soon after the completion of the girls' building, Mrs. Emmanuel Tanner was taken to her rest, and from 1853 to 1880 the principals of the Girls' School were Mrs. Moret, Mrs. Berjon, Mrs. Richard, Miss Flühmann, Miss Wythe, Miss Cairns, Miss Vessot and Miss Haddow.

In 1880 a danger, which had been threatening for a few years, reached a crisis. Several other French missions had been started by various churches, and the French-Canadian Society soon saw the channel of her resources dried up. In view of the circumstances, the old Society, feeling that it could no longer carry on the work efficiently, agreed to dispose of the Pointe-aux-Trembles schools to the Presbyterian Church.

The Board of French Evangelization, with Dr. MacVicar as Chairman and Dr. Warden as Secretary-Treasurer, entered upon the new work with great energy and enthusiasm. In 1887 the boys' building was repaired, a mansard added, and a chapel built; and in 1890 the Girls' School was extended and another storey added. The money for the latter was furnished through the efforts of the Women's Missionary Society and of Mrs. Anna Ross, of Brucefield, now of Toronto. In 1906 another

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great change took place in the buildings, when both schools were thoroughly renovated.

We "must not despise the day of small beginnings," says the prophet of old. Nor do we. We remember the time of the old stoves, the wooden beds, the old bucket and the candles; and, with gratitude to our Lord who has given us so many friends, we now enjoy all modern equipments. Besides the improvements in the old buildings, a good, substantial structure has been erected between the two schools, filling up the gap which separated them.

Friends who visited the schools ten years ago can hardly recognize them to-day. To those who have never seen them the following description will surely be of interest.

On our nine acres of land, at two hundred feet from the river, stands our building, built of brick and stone. It is 284 feet long, 45 wide, and four storeys high, besides the basement. The interior is laid out as follows:

First. Basement, containing the manual training room, gymnasiums, dining-hall, kitchen, furnace, coal rooms and store rooms.

Second. First floor, with eight classrooms, chapel, two sitting and reading-rooms, and principal's office.

Third. Second floor, with principal's apartments, twenty-five bedrooms, two dormitories, and girls' infirmary.

Fourth. Third floor, with twenty-two bedrooms and seven dormitories.

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Fifth. Fourth floor, with eight bedrooms, five dormitories, and boys' infirmary.

There are lavatories and bathroom on each floor. Passages divide the building lengthwise on each storey. There are three stairs, one at each end and one in the centre, fire escapes at the rear, and three entrances.

The Curriculum.—Among the subjects taught at Pointe-aux-Trembles the Bible has always been kept paramount, and one hour is devoted to the study of it daily. The other lessons consist of reading, writing, drawing, singing, geography, history, arithmetic, English, algebra, geometry, literature (both French and English), Latin, Greek, book-keeping, physiography and music. On Saturdays time is devoted to manual work, cutting wood, sifting cinders, sweeping, scrubbing, sewing, mending, etc. The evening is devoted to discussions in a debating society among the boys. On Sabbath mornings the pupils have a prayer-meeting of their own, presided over by one of themselves. At 11 a.m. and 7 p.m. public services are held in the assembly hall; and at 3 p.m. is the Sabbath School. Services in English are conducted once a month. Communion is dispensed twice during the session, and each time new members are added.

A Committee of the Board visits the schools each month. The various classes are carefully examined, the pupils are gathered together, and a few words of advice and encouragement are

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addressed to them. The session is closed by a written examination, and the public are invited to the closing exercises, which take place the day before the departure of the pupils.

The Pupils.—There are under the roof during seven months, from October to May, about 240 scholars. They are admitted from the age of twelve to that of twenty-five. Each year nearly half come from Roman Catholic homes. The rest are the children of French Protestant families scattered throughout the Province.

There are seven classes of study, from the A B C to the subjects of matriculation. Many of the pupils come not knowing a word of English, and, after five years with us, they are able to write beside the pupils of the Montreal High School. The boy of twenty sometimes sits beside the boy of twelve in the A B C class—for many have had no opportunity of going to school before.

It is very seldom that a pupil is admitted free. Always anxious to promote a spirit of self-reliance and independence among our young people, we require each to pay what his or her parents can afford. Last year the sum of \$3,500 was received in fees.

We number eleven teachers, five in the boys' building and six in the girls', all of whom have been prepared for this work, and hold diplomas from normal schools and universities of France or Canada. They are: the Revs. W. Kinloch Millar, M.A., and L. F. Abram;

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Messrs. Philippe Louys, B.A., and Ernest David; Misses L. Murray, B.A., Blanche Beau-lieu, Lea Tanner, Laura Frutier, Rose Raymond; Mrs. J. J. Bourgoïn, Matron, and the Rev. E. H. Brandt, Principal.

What is Our Method?—Many wonder what is our method of teaching, especially in the religious subjects. The school being decidedly Protestant, how do we deal with Roman Catholics?

Some people think that we are constantly fighting and quarrelling with the Church of Rome, saying harsh things against the priesthood and making violent attacks upon the Romish system, thus inducing our pupils to embrace the Protestant faith.

With such a class of pupils, with different beliefs, the holding of a Bible class each day requires much wisdom. Our Roman Catholic scholars have come to us with their prejudices against Protestantism, with their errors and their superstition. This we must not forget. Our first duty is to show them that we Protestants are believers in God, that we have faith in Jesus, our Lord. During the first month nothing is said in a controversial way. We teach and preach Jesus Christ crucified. At the beginning Roman Catholics have no Bible, no hymn-book; but they all attend and listen. We know that the Bible is a living Word, and that their souls will be quickened by its power. After a few weeks, when the scholars are used

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to our ways of worshipping, they are not only willing to hear about the Gospel, but they ask us to compare the teachings of Christ with that of the Pope.

Our pupils do not read the Scriptures very long before a great many questions arise in their minds. They wonder why the Church of their fathers taught them that the priest had the power of forgiving sins, why there is a purgatory, why the Virgin Mary is called the Queen of Heaven and the Mother of God, when the Bible does not say anything about these human doctrines. Without a word on our part urging them to join the Church, they come of their own accord; and many every year confess the Lord as their Saviour. Many are abandoned by their parents because they have rejected their faith, but the Lord has been good and favorable to them.

Very often we are asked why so many Roman Catholics are coming to our schools. First, we answer that the French-Canadians are tired of the Roman Catholic system of education. They have understood that most of the schools in Quebec are Church schools, preparing only for the first Communion. They have seen that English boys and girls, having received a different education, meet with more success in after life than their own children. Some parents have gone so far as to bring their children and say, "We are Roman Catholics, but we do not believe that religion any more,

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and we want our children to think for themselves and get a freer education."

What Do Our Pupils Become?—We can say that more than seven thousand young people have passed through the schools since their establishment sixty-two years ago. Many, after they have left, go again to their parents, where they scatter the good seed; others find employment in the cities, and the rest pursue their studies in various colleges. Unfortunately, the roll from the beginning up to 1880 has been destroyed, rendering it difficult to give accurate statistics. However, we can give the names of at least eighty ministers, one hundred and eighty missionaries and teachers, sixty doctors and druggists, several lawyers and journalists, inventors and artists, who obtained their first education at Pointe-aux-Trembles. A good many are no longer living, others have been driven to the States or have joined the English element. In giving these figures we do not wish to despise those who did not reach the important positions. Hundreds of humble farmers and mechanics have been the witnesses of the Lord among their fellow-countrymen, and have shown their gratitude on many occasions. A missionary Society, which has been formed, meets once a year in the school, and the sum of nearly five hundred dollars is contributed each year for the school. The French Protestants contributed also about five thousand dollars for the Building Fund,

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and also two thousand dollars towards the furnishing of the school.

This work is certainly the greatest Christian and national work which can be carried on in our Dominion—a Christian work, because in these schools we are calling those who have been kept in the darkness into the light; we are giving the knowledge of God to those who, in the words of Paul, “have the zeal of God, but not according to knowledge;” we are giving others what we have received so freely—the Word of God. It is a national work, too, because we are preparing in these schools the generation of to-morrow, feeding them with the principles of justice, truth and religious freedom.

One does not take long to see why Quebec is backward. While the other Provinces are advancing she is at a standstill. An iron hand is upon that part of our country, keeping the people down as slaves of a religious system. Our schools are a great national factor in promoting among our French-Canadian brethren better Christian and civic ideals.

We are glad to publish these lines in a volume which will be put into the hands of our young people. These schools are supported by the Church, and especially by the Sabbath Schools and Young People’s Societies.

Here, in Quebec, the bishops have organized a society of the young called “La Jeunesse Catholique”—“The Catholic Youth.” Their

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aim is to work, more than ever, for the triumph of the Romish system in North America. These will work for the glory of the Church and the Pope. And should not we, the young people of this Canada of ours, who have received in our hands the Gospel of Christ, unite our efforts to save the Province of Quebec and place in the hands of her inhabitants the "power of salvation"?

Remember, dear young friends, that by taking a scholarship of fifty dollars you support a pupil in our school, and so work for both the advancement of the country and the Church of Christ.

QUESTIONS

1. What separated the British colonists from the French people of Quebec?
2. To what extent do the same barriers exist now?
3. What were the aims of the French Missionary Society formed in 1839?
4. What agencies were employed?
5. How do these compare with the agencies employed to-day?
6. Which of these agencies do you regard as the most potent?
7. Sketch the early history of the Boys' Building at Pointe-aux-Trembles.
8. Why was there so much opposition to the education of the boys?

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9. Why was the location of the school changed from Belle Rivière to Pointe-aux-Trembles.

10. Sketch the history of the Girls' School.

11. What led to the acquirement of the Pointe-aux-Trembles schools by the Presbyterian Church?

12. Can you suggest a better method of dealing with Roman Catholic children than that followed in these schools?

13. Why are Roman Catholic children sent to these schools?

14. What do you think of the wisdom of Roman Catholic parents in sending them?

15. Mention some of the results of the training received.

16. What evidences are there that the graduates appreciate what they enjoyed at the schools?

17. Show how these schools are both a Christian and a national undertaking.

18. Would you regard \$50 invested in a scholarship as money well invested? Give reasons for your answer.

CHAPTER VIII.

A NOTABLE HARVEST IN FRENCH CANADA.

REV. J. PROVOST.

THE work of the missionaries among the French population of Canada has never been thoroughly and conscientiously appreciated. In our age of feverish activity we look for immediate results. We sow to-day, and to-morrow we go into the field to harvest.

Let us take a more rational view, and enjoy ourselves in studying the growth and the development of the good seed in the heart, mind and conscience of a few Canadian families.

In 1867 two young men, from the Pointe-aux-Trembles School, sold a copy of the Bible to a humble French family residing on Elgin Road, below Quebec. After forty-two years of hard struggle and faithful perseverance, the precious truth, entrusted to the heart of a noble mother, has borne abundant and rich fruit. All the descendants of this family are honorable and useful members of the Christian Church. One is an able minister of the Gospel in Connecticut; another is professor of language in a Boston college; a third is employed as a

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scientist by the Canadian Government. This remarkable family is worthily represented in Montreal in the person of our esteemed and useful citizen, Professor J. L. Morin, of McGill University.

Among the hundred French-Canadian families who accepted the blessed Gospel of truth as a gift of God, it has been my good fortune to come in close contact with the Rondeau family, of Ste. Elizabeth, Quebec. For a period of over forty years I have observed in all the descendants of this family a great loyalty to God, and a deep attachment to the cause of education and progress.

One may trace the origin of the Rondeau family to La Vendée, France. About the year 1842 Ambroise, who was a farmer at Ste. Elizabeth, had some difficulties with the priest of the parish. An Englishman by the name of Read brought to him a Bible. Not being able to read it, but anxious to know the contents of the sacred pages, Ambroise asked his wife to read the Book to him. For over a year the devoted woman, after the hardships of her day's work (they being poor), read to her husband during the evening, and by the light of a chimney fire, "the only Book, the Book of humanity," as said Victor Hugo. Later, in 1844, the honest farmer heard of a French missionary, stationed at Joliette, and he sent for him. Full of zeal, and always brave, Vessot arrived at Ste. Elizabeth about noonday. He

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found the much-decided Ambroise in his barn, in the act of winnowing his grain. "My friend," said the bold missionary, "you are doing a good work. This brings to my mind what John the Baptist said about Christ, 'Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff.' Are you the wheat or the chaff?"

"I want to be the good grain, I, and all my family. Come to my house, and explain to us the way of salvation," responded Ambroise.

The mother of Ambroise, a woman of eighty, was of a very religious disposition. She went to see the priest, and the following dialogue took place between them:

The Priest—I won't listen to you, nor hear your confession, unless your son submits to the Church.

The Woman—My son is forty-five years old. I have no authority over him.

The Priest—Then you will perish in your sins.

The Woman—Well, sir, if you refuse to comfort me in my old age, I will go to Christ. I have heard that He never drove away any sinner.

In 1844, after a visit to Ste. Elizabeth, the Rev. E. Tanner wrote to James Court: "M. Rondeau's mother is past eighty years of age. I think her conversion one of the most remarkable I ever met with. The first time I saw her

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she said: 'I am blind, but God's Spirit has opened the eyes of my soul. Oh, how good He is, to have enlightened and converted me!'" (The French-Canadian Missionary Report, 1845.)

Later, Mr. Tanner wrote: "The Rondeaus, of Ste. Elizabeth, continue to give great encouragement. The old mother, eighty-one years of age, and blind, rejoices in her Saviour. Her son, Ambroise, although suffering much pain and inconvenience from a broken leg, is indefatigable in his efforts to lead his neighbors to the truth." (Report, 1846.)

Ambroise Rondeau had a large family—five sons and five daughters. He was a man of character, with all the boldness of Christian faith. His new religious conviction did not sink down at the first blow of persecution. He was determined to give his children an education which would place them under the government of truth. During three years he had a private teacher in his house. It is a scene full of grandeur to see the renovating power of the Gospel in this humble family. Starting from poverty, ignorance and superstition, the energetic father worked hard, through many obstacles, to place his children higher in society, and nearer to God.

Nothing strange if, after five generations, the moral influence of Ambroise is still a living power among his descendants. It is interesting to follow some of them in their way through life.

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In 1873 the following lines appeared in the journal of the French-Canadian Missionary Society:

“Norbert Rondeau, Thomas Rondeau, Pierre Rondeau, Noël Rondeau and François Rondeau, five brothers, members of a respectable family of farmers. The father, mother and grandmother were among the earliest converts of the mission. The other members of the family were five daughters, also converted. Three of the sons—Thomas, Noël and François—have worked as missionaries. Three of the daughters married ministers of the Gospel, and one is a teacher in our Girls’ School.”

The names of the daughters were: Clemence, who married the Rev. E. Roy; Aquille, who married the Rev. Wm. M. Seaborn; Lydie, who married the Rev. John Roy; Adèle, who married Louis Gobeille, a man of integrity and good-will; and Elise, one of the most devoted to the mission cause, who married W. Holiday.

One of the brothers, Pierre, was blind, and died some years ago. Norbert married Annette Vernier, a sister to the Rev. Jean Vernier, teacher at Pointe-aux-Trembles, who perished in the loss of the ship *Annie Jane*, while returning from France with a band of missionaries (1853).

It is worthy of mention that among the members of the Rondeau family, the evangelistic activity was considered the most essential

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part of their spiritual welfare. They all united, in principle and practice, to enlighten their fellow-men; their deep-seated conviction and their living devotedness have always been an encouragement to the weak.

In 1853 Noël Rondeau opened a Christian school among the French at St. Andrews. In 1862 Elise Rondeau was stationed at Grenville, where her brother, François, was doing a blessed work as a missionary. Besides teaching school, this devoted young lady visited the sick, read the Word of God and prayed with the families where she could gain access.

I find in the twenty-second annual report of the French-Canadian Missionary Society, a very touching letter from Thomas Rondeau. I give it here, in its eloquent simplicity:

“Having disposed of all my New Testaments, I came to Montreal for a fresh supply, and started again in the direction of Isle Jesus. It was one of the coldest days of the year, and having walked until after dark, I stopped for the night at a small inn. While I was taking supper, the landlord asked to see my books. This led to religious conversation. When he found I was a convert from Romanism, he cried out, ‘No Swiss shall lodge in my house!’ Then, seizing a stick and uttering horrible blasphemies, he drove me from his house into the street. I walked a short distance, and asked hospitality at a house; this was cordially granted. Having again, however, spoken of

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religion, the man, swearing, said: 'If I had known you were a Swiss I would not have let you in. Take your bag and go away.' His wife, more kindly disposed, said to me, 'You should not say you are a Swiss.' I answered, 'Madame, I am not ashamed of stating what I am.' I tried in vain to find shelter in the other houses, so I had to proceed until I gained access to a small house, where I was allowed to lie on the floor for the night. But the enraged innkeeper tracked me there also, and I had scarcely lain down to rest when he broke in with blasphemies, assuring my host that I was one of the worst men, a very devil, fit only to be cast into fire and burned. As I would pay no attention to his threats, he left us, saying he was going to arouse the neighborhood and return. The master of the house was much afraid. 'I am sorry for you,' he said, 'but you must go; I dare not keep you.' It was late. All the people had gone to sleep. I had no alternative but to spend the night under the canopy of heaven, though most bitter cold. Overcome by fatigue and sleep, I lay down in a little wood; but knowing that in such cold sleep would be death, I mustered all my energy and kept walking all night long."

The energetic Thomas was not discouraged by this cruel treatment. He was happy. The holy sufferings had brought into his heart a holy joy. The next day he went on performing the sacred duty of an evangelist. Before

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he arrived home he sold twenty-seven New Testaments. Well, done, good servant of God!

An interesting incident is related of one of these Testaments. The man who bought it was much alarmed by being told that it was "a Protestant book—a dangerous book." To solve his doubts he hit upon a singular expedient. He invited all the neighbors to his house, to decide whether the book was good or bad. Having met, they sat like a jury upon the Word of God. After spending the whole evening in reading the Book, they came to the conclusion that it was good, and should be kept.

In 1864 Noël Rondeau opened a school at Joliette, which both Protestant and Catholic children attended. These children, under the paternal guidance of their teacher, met every Sabbath day to recite portions of the Scripture and to sing, with religious delight, the evangelical hymns. This small school has done a great deal to promote a more fraternal intercourse between Catholics and Protestants at Joliette.

Among the descendants of the fearless Ambroise we have living to-day four ministers, four doctors of medicine, and several school teachers, business men and prosperous farmers.

The able editor of *L'Aurore* is a son of Norbert Rondeau. Twenty-eight subscribers of this esteemed French Protestant paper are children, grandchildren, and great-grandchildren of the courageous farmer of Ste. Eliza-

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beth who, for the sake of truth, fought the noble battle. The influence of the Rondeau family has been helpful and elevating in every department of life. They had the legitimate hope of every faithful worker. They stand there, in spite of ignorance and persecution, loyal to God and to every good cause. They worked and suffered for the establishment and triumph of liberty, education and truth in the hearts of their fellowmen. It was not a burden for them to comply with the command, "Go ye therefore, and teach," and preach; it was a privilege. What we call "burden" is often nothing but the weight of our responsibility, and responsibility is God's test of our dignity and fidelity.

I am glad to say that this last remark can be applied, not only to the Rondeau family, but to hundreds of other converted French families; the Gobeille, the Duclos, the Dorion, the Piché, the Laurin, etc.—humble and patient families, with noble hearts. They have fought valiantly for the most loving Master and the best cause—God and native land.

QUESTIONS

1. Locate the places mentioned in this chapter.
2. Give your estimate of the work of a colporteur in French Canada.
3. Why is a Bible so disliked by the Roman Catholics?

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4. How do you account for the different views held regarding the Bible by Protestants and Roman Catholics, respectively?

5. What have been the effects, usually, when Roman Catholics read the Bible?

6. What have the Roman Catholics gained by persecuting Protestants in the Province of Quebec?

7. Can you mention an instance where persecutors have been benefited by their persecutions?

8. How many Protestants are there in the Province of Quebec?

9. Trace, as well as you can, the history of the Rondeau family.

10. Why did Hugo call the Bible "The Book of humanity?"

11. What does the history of the Rondeau family teach regarding heredity and environment?

12. In your opinion, do Protestants appreciate the Bible as they should?

13. What signs are there, besides the number of converts, that the cause of French Evangelization is making progress in Quebec?

14. Judging by the past, would you expect it to make more rapid progress in the future? What reasons can you give for your answer?

CHAPTER IX.

PRESBYTERIAN COLLEGE, SAN FERNANDO, TRINIDAD.

REV. K. J. GRANT, D.D., HALIFAX, N.S.

PREVIOUS to the arrival of Dr. Morton, the first missionary from the Presbyterian Church in Canada, at the close of 1867, no systematic effort was made to educate and Christianize the East Indians of Trinidad. True, two orphanages, supported chiefly by Government, had been provided, and were under the management, respectively, of the Anglican and Roman Catholic Churches, the two dominant bodies in the Island; but the influence of these institutions, however advantageous to the inmates, did not appreciably touch the Indian population generally.

This is clear from the statement of Sir Joseph Keenan, who had been sent out by the Secretary of State for the Colonies to enquire into the state of education in Trinidad. In speaking of the East Indian, Sir Joseph says: "His moral and intellectual necessities are overlooked, his mind is left a blank, no effort is made to induce him to associate the fortune or future of his family with the Colony."

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Government schools existed, their doors were open to all; but few, very few, East Indians entered.

At a very early day the missionaries from Canada were fully convinced that no agency would be more effective in securing the confidence of the East Indians, in removing the feeling of estrangement, and in imparting Christian knowledge, than schools specially designed for them. We are not aware that any agent of our Church had ever any doubt on this matter. At first the schools depended largely on proprietors of estates. The Government, however, showed a sympathetic interest at an early day; and when the price of sugar fell off, the Government took up the burden. Its support carried with it, and properly too, the condition that the instruction should be in English, and secular in its character, four hours daily, permitting, under a conscience clause, religious instruction in any language, before or after the hours for secular work. Under this provision, Bible instruction was given every day, in every school, and, at the earlier stages, chiefly in Hindustani—without complaints, withdrawals or friction. The accession to our teaching staff of a young lady from Canada for the central school of each missionary's district proved most salutary in every respect. Conformity to Government regulations necessitated certificated teachers. To secure such, the Government made provision for denominational

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training schools, and, as we were in a position to meet the conditions imposed, we got a grant; and, as a result, not only is the head master in each of our sixty schools now certificated, but the assistant masters also.

This gradual expansion and efficiency in school work naturally called for corresponding advancement in the attainments of catechists and preachers. To attain this end a more systematic course seemed not only desirable, but necessary.

In reviewing all the way by which the Lord has led us these forty years in the training of native helpers and preachers, it will be convenient to divide that period into three parts:

1. From 1868 to 1892, efforts of individual missionaries, each working chiefly within his own district.

2. From 1892 to 1904, intramural efforts of missionaries, with special subjects for treatment assigned to each.

3. From 1904 to date, efforts of the specialist unencumbered by field work.

In the first period each missionary struggled to do his utmost, in season and out of season, to bring his assistants to a fuller knowledge of the Word of God. In some cases this was done daily, but the general rule was to call in the catechists on Friday or Saturday, receive reports, discuss methods, give some systematic instruction, select themes for Sabbath and suggest modes of treatment, etc. In this work the

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missionary was often greatly aided by some of the more advanced Indian men, who read and explained tracts and religious matter in book form, imported from India.

The missionaries were of one mind and heart as to the value of the native helper, and in their anxiety to see him furnished for his work. But it requires no argument to show the disadvantage under which this part of the work was prosecuted in the earlier stages of the mission. When the late missionary, Rev. J. W. McLeod, was unfitted, through failing health, for the exhausting work of field service, he was appointed, in 1884, specially to the work of instructing teachers and catechists; this showed the natural trend towards systematic work. Further, Dr. Morton, at the opening of the College in 1892, stated: "When in Canada, two years ago, I came across, in the records of the Foreign Mission Committee, the first written suggestions that look towards this College. They were drawn up by the Rev. Thomas Christie." The appointment of Mr. McLeod, and the written suggestion of Mr. Christie, serve to show that the methods of training were tentative and temporary, looking to something better.

In May, 1890, the writer left Trinidad, with his family, on a six months' furlough; and, though without a formal mandate from the Mission Council, yet he felt assured that all would rejoice if progress could be made towards

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securing the systematic training of evangelists. To this end a building was necessary. An eligible site was available, and it was calculated, roughly, that \$4,000 would secure the site, which had an old dwelling with other buildings thereon, and provide a plain structure to house the college. In addressing the General Assembly, at Ottawa, on Foreign Mission evening, the writer, as if possessed by a sudden impulse, was carried quite beyond the limits of the speech he had outlined, and asked if any lady or gentleman present would give a cheque for the amount named above. The meeting closed, the audience scattered, the lights were put out, and the speaker in due time retired for the night—without the requisitioned cheque, but not without hope, for he had had to do with other schemes, then matured, which in their incipient stages were not more hopeful. His conviction is, that if any worthy object, which has distinctively in view the advancement of Christ's cause, takes possession of the mind, and retains its hold, it will, in all probability, materialize.

As the following morning dawned, the writer's host, on awakening him by a gentle knock, said, "Don't be anxious, there's nothing wrong!" The Rev. G. M. Clark, then minister of New Edinburgh, Ottawa, was at once requested to come in. He said: "I have slept but little during the night. The scheme detailed for raising up a native ministry meets my views,

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and I wish to see it carried into effect. I have but \$600 available at the present moment; however, my wife says that she will add \$400, hence our joint gift will be \$1,000." The early visit was excused, sleep fled, and the breakfast bell, after a long interval, broke in on musings and thanksgivings.

Before the day closed joy was heightened, and gratitude deepened, by another gift, from Mrs. H. F. Bransom, who, after expressing her entire sympathy with our aims, in a meek and gentle manner, asked, "Would you think a thousand dollars too little to accept for an object so deserving?"

Another day in Ottawa brought in \$100 from Mrs. B. Donaldson, and \$100 from Mr. R. Blackburn. With \$2,200 from Ottawa, only \$1,800 remained to be provided by the Constituency on the Sea, and expectations were fully realized. The W. F. M. S., at their annual gathering in Halifax, voted \$500, and from sixty-five other sources—individuals and congregations—\$1,537 was received, making a grand total of \$4,237. Indians in Trinidad gave \$225, of which \$150 was by Susamacher Church. Dr. Morton collected \$240 in Port of Spain. This amount, with a collection of \$80 at the opening of the College, and the sale of old buildings on the lot, covered the cost of the purchase of the property, the refitting of a house for a missionary on the site, and the erection of the College building. Through the

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gratuitous services of a prosperous and capable East Indian, Mr. Albert Sammy, the utmost economy was practiced. On February 2nd, 1892, the College was duly dedicated by the Presbytery of Trinidad, the Rev. Dr. McCurdy, then minister of Greyfriars, Port of Spain, but now agent of the Church in the Maritime Provinces, presiding.

Mr. and Mrs. Clark, of Ottawa, gave further tangible proof of their interest by going south for this event, and yet later added \$1,000 to their former gift, to aid poor yet deserving youths in making preparation for Christian work. Under the caption, "A Notable Day in Trinidad," Dr. McCurdy wrote: "In the evening (the Presbytery did its part in the afternoon) a larger and less formal, but most *spirited* meeting was held, which lasted about two hours and a half. Nearly all the leading people of the town, of all denominations, were present. The Asiatics, also, were there in large numbers. The Mayor of San Fernando, the Hon. W. S. Robertson, bore strong and impressive testimony regarding the excellence of the work of the Canadian missions in general, and, more particularly, of that part of it which had been carried on within the sphere of his own personal observation in San Fernando."

Addresses were delivered by the Rev. G. M. Clark, Ottawa; Rev. A. Ramsay, of the Free Church, Port of Spain; Rev. Dr. Morton, Tuna-puna, and also by the Moderator, the Rev. Dr. McCurdy.

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It was arranged that the College staff should consist of Drs. Morton (President), Grant (Secretary), Coffin, and Lal Bihari. It may here be noted that Dr. Coffin arrived in Trinidad about the end of 1889, and was first placed in Couva. In consequence of ill-health, he removed to San Fernando at the beginning of 1892, the Rev. A. W. Thompson taking up the work he had relinquished. He aided in college work till 1893, when he returned to Canada and resigned, early in 1894, when the Rev. W. L. Macrae, of Princetown, was placed on the College staff. Dr. Coffin, having recovered health, spent several years in post-graduate work and in teaching in the United States, and returned to Trinidad in 1904, under a special appointment to college work.

The students of the College were all paid catechists, speaking Hindustani. Very few would undertake to address an audience in English, but some could read English, and profit by their reading. The arrangement fixed upon, and chiefly followed, was a division of the whole into two classes, which came up in consecutive weeks, on the third week there being no class. This gave our catechists one week in college and two weeks in the field.

Shortly after the opening of the College in 1892 a committee of the Presbyterian Church in Jamaica, appointed to consider the feasibility of undertaking a mission to the thirteen thousand East Indians within their borders,

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enquired of our Mission what we could do in the way of furnishing laborers. San Fernando responded by giving them two, Mr. S. Siboo and Mr. J. Rajkumar Lal; others went later. Both these men gave much satisfaction. The late Rev. James Cochrane, of the U. P. Church, and minister of St. Andrews Church, Kingston, under date of September 18th, 1894, wrote me: "The catechists met the East Indians of Kingston at one of my stations. The people crowded in and simply gaped at their two fellow-countrymen; some of them were moved to tears, and the preachers themselves seemed to be quite overcome. If you can at all manage to visit Jamaica whilst the Synod is sitting, I can promise you a very cordial welcome. We meet as a Synod on the third Tuesday of January, 1905." This invitation was accepted, and three weeks were given to the various stations there. Everywhere there was a marvellous readiness to hear. Converts were gathered at an early day, and men were selected from them who became students of the College in Trinidad. The seven agents sent there were gradually relieved, and all have returned save one, and he is in charge of the Indian church in the city of Kingston. The other stations are now manned by their own men from our College.

Grenada and St. Lucia, too, each now with about one thousand East Indians, have been supplied from Trinidad, and I have it on unquestioned testimony that it was on

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account of the success of the Trinidad Mission that Mr. Crum Ewing, proprietor of Better Hope, Demerara, was moved to apply to the Canadian Church for a missionary, when she responded by sending out the Rev. J. B. Cropper. To these other missions we hold a paternal relation.

The return of Dr. Coffin to Trinidad in 1904 may be regarded as a new epoch in the history of our College. To that date four men had been set apart by ordination, viz., Rev. Lal Bihari, October 4th, 1882, trained in the first period, when there was as yet no college, and Revs. A. Gayadeen, P. Bukhan and D. Ujagar-singh, April 3rd, 1896, who completed the course prescribed in the second period. The two last have been removed by death. The first two are still in active service, and each is recognized as a tower of strength in his own district.

The native agents show great fidelity in presenting Christ as the sinner's substitute. The words of Isaiah 53 are often on their lips. And men like Lal Bihari and Gayadeen, who have been instructed in the sacred literature of India from childhood, though ignorant of Latin, Greek and Hebrew, wield an influence over the native mind that men of superior advantages from these northern latitudes can hardly hope to exercise. The native preacher is indispensable.

On Dr. F. J. Coffin's return, in 1904, college

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work took a new departure, and the Church generally should realize her indebtedness, as the missionaries do, to those friends and churches that came to the aid of the Foreign Mission Committee, and guaranteed his salary for five years. And to Miss Carmichael, of New Glasgow, who collected and transmitted the contributions to Dr. McCurdy, our very special thanks are due. Had it not been for these generous gifts, the Foreign Mission Committee could not have assumed the responsibility of the appointment, and the great gain secured would have been lost to the Church.

Dr. Coffin's most advanced students are men who have been tried and proved and found faithful as teachers. They are working on a regular curriculum of studies, which is carried forward in both languages. These will be the future pastors.

A second grade are men of more limited attainments, and who, for many reasons, may never be set apart by ordination. Further, by means of extramural classes and special classes, Dr. Coffin has sought to equip the teachers of day schools for more efficient work among the young, such as Sabbath School work and Christian Endeavor work, etc., etc.

He has a Teachers' Training Course, for teachers already at work, conducted every Saturday at one of the four centres in order. The course of study laid down is accepted for

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diplomas by our Church in Canada and by the International Sabbath School Association.

Dr. Coffin is manager of the Training School for teachers of day schools, and he has for them a course of Bible study that covers two years, which is the time they are in residence.

In carrying out his scheme, Dr. Coffin has provided these text-books:

1. "The Geography of Palestine and Times of Jesus," already published—a valuable hand-book.

2. "Introduction to the Gospels and Life of Christ," in two parts. (Only the first part is published.)

3. "Introduction to the Old Testament, and Old Testament Characters," also "Historical Study of Old Testament Prophets in Outline." (These have not yet been published.)

The results of his work are even now visible, and, we anticipate, will shortly be yet more manifest:

1. Ten men last year completed a part of their course, and are now engaged in preaching.

2. About sixty men took the Teachers' Training Course last year, and thirty-one have already received diplomas in this course.

Besides results that can be tabulated, there are others known and felt: close application and studious habits are cultivated; there are evidences of independent thought, of a growing interest and efficiency in work amongst the young, of a strengthening of Christian char-

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acter, and of a readiness, from a sense of responsibility, to co-operate in every work that makes for righteousness.

Linked with the Theological College of which we have been speaking is Naparima College. The foundation work of this college was begun twenty-five years ago, when the writer opened a class primarily in the interests of his own son and a friend of his, who was subsequently graduated from Dalhousie College, Halifax—the late C. M. Pasea. That class steadily grew, but it was not until the dawn of the new century that it received Government recognition and a grant of three hundred pounds sterling. The institution is steadily growing in favor, and present indications lead us to expect an increase in the grant from Government. Our home staff consists of two masters, who have been chiefly graduates from “Dalhousie,” and who usually remain two years. Mr. T. C. Baillie, who has done excellent work, is now entering on his third year. It is a great aid to our Christian work to have these young men, graduates from Dalhousie, exercising habitually within the school a salutary influence over boys of many other nationalities, as well as over Indian and Chinese boys, and also co-operating in Sabbath School and Christian Endeavor work, and all this without one dollar’s outlay by our Church in Canada.

Now within this school Dr. Coffin continues to give the religious instruction which in former

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years was in the hands of another, and through his very close connection with that school, ere long it will probably bear to the Theological College a relation somewhat similar to that existing between Dalhousie and Pine Hill, Halifax—if we may be allowed to compare things that are small with those that are great. Our schools of secondary education, as well as our primary schools, are telling mightily.

Without fear of question or contradiction, we may claim that the Presbyterian Church is doing a strong and most self-evidencing work amongst the 250,000 East Indians in the West Indies and in Demerara. We would suggest that our Church should plan, arrange and devise to make this institution what it is fitted to become, viz., the Theological School of the West for the children of the East. The native preacher possesses an adaptability for this work more marked than that of a man from the north; he is a living witness from their own ranks to the superiority of the Christian faith; his services cost less; he is more likely to enjoy health, and the number necessary cannot be got from abroad. Native ministers must be provided for the native Church. Demerara, Jamaica, and the other islands of the West Indies, can conveniently send their students to Trinidad. If the students were divided into two classes or sections, one might be in session the first four months of the year, and the other the last four months, allowing the intervening

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four months for vacation. This would allow all the students eight months in the year to carry on evangelistic work. The college would gradually become the means of the unification of all the fields, and in a few years the peoples of the East in the several small colonies of the West would know and worship the one living and true God, through Christ, the Saviour of mankind.

To hasten this ingathering, for which our College exists, let the Church encourage the formation of independent congregations with native pastors. If, in many cases, supplements should be necessary, allow supplements, with the understanding that there must be a gradual reduction year by year. We have already men that are strong and true, and others are in sight who are like-minded. Throw on them burdens, expect them to quit themselves like men, and the results are not likely to disappoint the Church's faith.

QUESTIONS

1. What provision was made for the education of the East Indians of Trinidad before the advent of our missionaries there?
2. What was the prospect before these people if our missionaries had not been sent?
3. To what extent did the Government aid in educating them afterwards?

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4. What was the aim of the missionaries when giving instruction? Do you approve of it?

5. Of what special value are native helpers in this field? How do native helpers in other fields compare with those in Trinidad?

6. How, and when, did the suggestion for the building of a college in Trinidad originate?

7. How much did the college building cost?

8. Would you regard that as a good investment of money? Give reasons for your answer.

9. What proportion of their time do the students spend in college, and what proportion in the mission field? What do you think of the arrangement?

10. What other points have been assisted by students and preachers from the college at San Fernando?

11. Give an outline of Dr. Coffin's work.

12. What college is connected with the Theological College at San Fernando? How did it originate, and what are its present aims?

13. How could the Church more adequately equip the Theological College?

14. State some of the results which might be expected if this were done.

CHAPTER X.

REV. ANDREW GAYADEEN.

REV. JOHN MORTON, D.D., TUNAPUNA,
TRINIDAD.

AT Setapur, India, on the 3rd of March, 1855, a boy was born, who received the name of Gayadeen. His parents were high-caste Brahmans. His father, who was an intelligent reader of books, brought his son up with the fixed idea that he must be a student. This was far from being the case in many of the homes of India, where books were unknown and the children had no prospect of learning to read.

At five years of age Gayadeen was sent to a primary school, where he learned to read Hindi in the Devanagari, that is, the Sanscrit character. Of these early school days we know nothing, except that he learned to read fluently in the language of one hundred millions of Hindus—the language in which he was to preach the Gospel in Trinidad.

At fourteen years of age he was sent to the Government Normal School at Lucknow, where he remained three years, taking his certificate

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as a teacher. Here he was taught English and also Urdu, the Hindustani of the Moham-medans, in the Arabic character, which proved a second instrument for future usefulness. Being a Brahman he had been taught the sacred Sanscrit. Thus equipped, and being fond of books, he became a teacher, continuing at that work for three years, at which time he was twenty years of age.

His father, a devout Brahman, had taught him to revere the *deotas* (deities) of India, and to join his hands in worship before their images. And the young man, with implicit faith and filial piety, when away from home had kept the faith and observed the practices of his father.

He occasionally went to Bahiraish City to see his Inspector. On one such occasion there was a very large Hindu *mela* (fête) going on, and near the *mela* he heard, for the first time, the name of Jesus; but he did not understand the message of the Gospel. He remembered it as an incident in connection with the *mela*; but it awakened no doubts as to his religion and no new longings for a knowledge of salvation.

A part of the education of a Brahman is to make pilgrimages to holy places. This is considered a religious experience of great value and a very efficacious means of sanctification. So Gayadeen went to Badrinath to worship at the shrine of Vishnu, where he saw immense

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crowds of pilgrims; but no peace or comfort came to his soul by all he saw and did.

He next visited another shrine, where the crowds seemed to be greater, but the seriousness and sanctity less. His expectation had been disappointed: he had found neither peace nor satisfaction: he had attained no nearer sense of the Unseen and Eternal. Why should he return home empty-hearted? There were people talking of Trinidad, a far-away island, some of whom had decided to go there. Why should not he? The Unseen is everywhere; men were wanted in Trinidad, and the passage was provided. It seemed Providence, or fate, or whatever power ruled his lot. So he registered his name and found himself under guidance for Calcutta, where hundreds soon gathered. The ship was filled up and towed out to sea.

The voyage of one hundred days in a sailing ship passed as such voyages generally do, with discomfort and doubt, but always, at the end, hope. At length came the tree-clad hills of Trinidad, bringing joy to seven hundred souls, then the placid gulf, the feathery palms, and the green cane-fields.

Gayadeen was located only four miles from Port of Spain, and soon found that men "were held in estimation" according to their ability to till the fields and grow sugar cane. Even on the estate, however, a young man of goodly presence, and intelligence, comes to be recog-

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nized; and the educated Brahman soon took a prominent place among his people, becoming a *guru* with a small band of disciples. *But he had not found peace.*

There was then no Canadian mission school, nor any service in his neighborhood to attract his notice. But one day the missionary visited his estate with books and tracts. These secured his attention more than the words of the missionary, though he heard again, with new interest, the name he had first heard at the *mela* in India, and heard, further, that He was the destroyer of sin and death—the true peace-bringer. But his mind was chiefly on the books. The missionary must move on, the books would remain, and at night, and when he was lonely, they would speak to him. So he read them over and over. One of them, named “The True Religion Defined,” opened up before him a new world and led him to purchase and read the Bible. He began to see “men as trees walking.” There was hope in that, and yet terror; for so far as he saw the Bible to be true, he saw Hinduism to be tottering. The ruin of all we have, hitherto, considered precious must at first produce consternation, unless there is no earnestness in us. But the reader was in earnest and so pressed on to find out the truth. And it more and more became plain to him that there is no god but God, and that Jesus Christ is the Son of God, and the Light of the World. Some have

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stopped just here, professing to believe that God, for once, came among men, to show them how to behave. But Gayadeen, like Pilgrim, had a burden on his back. He had been aware of it for years, though at times he almost forgot it. The resources of Hinduism had failed to remove it, and, since reading the Bible, it seemed to be more heavy and galling. If the Word of God revealed his sin more clearly and made it, to his view, larger in quantity and more aggravated in quality, he must, he felt, search out clearly what remedy it proposed for man's guilt and sinfulness.

He does not seem to have missed the stepping-stones at "the Slough of Despond," but pressed toward the Cross and found a measure of relief and peace. Perplexing questions, however, lay before him. He was a Brahman, worshipped by his disciples, who helped to make his home comfortable. If he became a Christian openly, many, perhaps all of these, and certainly all his fellow Brahmans, would desert him and curse him. Still, the Christians would receive him and perhaps he might obtain a livelihood as a teacher or as a catechist.

But he found the missionary very uncompromising. "You must make a complete renunciation for Christ and look only to Him. I must not come in between your soul and your Saviour. Neither now nor hereafter are you to apply for work as a teacher or catechist. If

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I think God and His work need *you*, I will call you. Go and pray over this, and when you can follow Paul as Paul followed Christ, then come back." The three months that intervened proved to be the crisis in his soul's history. He taught his wife, prayed, and waited till the love of Christ made all clear to him. He returned to thank the missionary for his faithfulness, and to ask for baptism, surrendering all the past, and leaving all the future in the hands of Jesus. He and his wife were baptized at Tunapuna, April 6th, 1889.

All candidates for baptism cannot be treated alike. Some need to be gathered in early and cooked (the Hindi word means the same as ripened), as it were, in the pot. Others, and those the most promising, ought to ripen leisurely on the tree: they can bear delay. Gayadeen we judged to be such. We treated him from the first as a probable native pastor.

Andrew Gayadeen, having approved himself as a Christian worker, entered our Training College when it was opened, took a high place in the first class, and was ordained at Tunapuna, April 3rd, 1896.

He is, physically, a strong man. Nearly all his life in Trinidad has been spent in a low malarial district, less than twenty feet above tide level, but he has become immune from malarial fever. His travelling is chiefly done on a bicycle or on foot, and he seldom shows signs of fatigue. This is a valuable asset for a

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minister in a district like Caroni, where a large tract of rice lands can only be visited on foot.

Gayadeen is a student, and can draw upon English books for mental food and stimulus. This is an immense gain, as Hindi Christian literature, for a man of his stamp, is neither varied nor extensive.

He is a man of tact. To this public testimony has been borne by the attorney and managers of the estate where he has resided continuously for seventeen years. He has settled many troubles, but caused none. He can be very firm, and can speak very plainly; but he seldom needs to assert himself.

As a preacher he is earnest, and often eloquent. He can wrestle with his text and with his hearers, bringing the truth to the light, and pressing it on their consciences. He knows Hinduism, and he knows Christianity. He knows where Satan's seat is, and he knows Mount Zion. To him, sin and Satan are very real and very near. And he beholds Christ standing at the door and knocking. The sheep were lost: the Good Shepherd gave His life for the sheep. Our Heavenly Father, who is love, sent Him. The Spirit says "Come," and I am here to plead with you to come. These are his loved themes.

He finds Christ promised in the Old Testament, manifested in the New, and working by His Word and Spirit, here and now. So he

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varies his texts and standpoints to preach the Christ of yesterday, to-day, and forever.

Gayadeen has three principal stations. At one of these, Caroni, there is a hospital near the schoolhouse, and from twenty to thirty convalescent patients attend the service. These are largely immigrants, lately from India. There are also on this estate a large number of new immigrants, so that the service has to be adapted to teachers, communicants, Sabbath School children, and untaught Hindus. Three Sabbaths in the month he has to minister to this audience, and he has done it successfully for seventeen years.

During the week, he visits all round his district, among all classes of East Indians. The amount of work he does in this way could be done only by a man of great physical endurance.

As he lives five miles from us, he has been left practically in full charge of a large and very important district. His training as a Brahman made him naturally a shepherd of his people—a pastor—and this shepherding has been a marked feature of his work.

He is local manager of six schools, three in his own district and three others around it. His duty as such is to verify the registers and attendance, and to inspect and assist in religious instruction and in Hindi. From a missionary point of view, this is a profitable service.

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Gayadeen has stood as a tree in the open, unshaded and unsheltered. His field has been an important and, in some respects, difficult one, and he has been largely instrumental in gathering together a church consisting of fifty communicants, irrespective of a number who have returned to India or removed to other districts. In carrying on this work he has been uniformly sane, sensible and helpful. We judge of the value of a worker not by regarding, merely, what he has done, but by considering who could have done it so well, and, supposing him gone, where could be found another to fill his place. These considerations show that Gayadeen has been a very valuable convert to the faith of Christ, and a Christian worker respecting whom our prayer is, "The Master of the vineyard thrust forth many such."

Rev. Andrew Gayadeen has six children. His eldest son, Peter Prabhudas (servant of the Lord), nineteen years of age, returned from the Training School in May, 1908, with his teacher's certificate. If spared to justify his name and fulfil his promise, he will be a worthy son of the manse.

But all converts cannot be pastors. A poor, sick, illiterate man came into a school, attracted by the singing, and promised the missionary's wife that he would attend church the following Sabbath, if the same hymn would be sung. It was sung, and he continued to attend service.

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A piece of Mission School land was lent him, and he was taught gardening, as well as the truth of God. In due time he became a Christian, and is one of our most liberal contributors.

A schoolboy, taught in Mrs. Morton's class, became a Christian. Always weak, he developed disease of the feet and bones. For twelve years he has been a great sufferer, and at times near death's door, at other times buoyed up by some slight improvement. Through all he has been a firm believer in Jesus, witnessing for Him by his words of faith and patience, and by his bright cheerfulness. He cannot be a pastor; he cannot contribute in money; yet he preaches, and contributes from his lowly cot his testimony to the grace of Christ.

There is room for Moses and Aaron among His priests, Samuel among His prophets, a Barnabas at His treasury, and a Lazarus, poor and afflicted here, but soon by the grace of God to be in Abraham's bosom.

QUESTIONS

1. Why has there been, in the past, so much traffic between Trinidad and India?

2. What special advantages did Gayadeen enjoy in his youth? Would you consider them an unmixed good? Give a reason for your answer.

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3. Why are pilgrimages taken to sacred places? State the good and evil connected with such practices.

4. How was Gayadeen affected by his visit to the shrine?

5. "While place we seek or place we shun, our souls find happiness in none." How were these words exemplified in the case of Gayadeen?

6. Trace some points of analogy between the experience of Gayadeen and that of Pilgrim in Bunyan's Allegory.

7. Had you been dealing with Gayadeen, would you have been as uncompromising as the missionary was? Give a reason for your answer.

8. What special qualifications does Gayadeen possess for the work he has to do?

9. What advantage is it to have a knowledge of English when his hearers cannot understand it?

10. What are Gayadeen's favorite themes? Can you suggest better ones?

11. What services does he render to the cause of education?

12. What different talents may be profitably employed in such a field as Trinidad?

CHAPTER XI.

YOMOT.

REV. W. R. MACINTOSH, B.D., ELORA, ONT.

CAN any good thing come out of Nazareth? The Nazareth of missionary lands, the last place to look for a harvest, would probably be blood-stained Erromanga, the darkest spot in all the Pacific. Yet of a native Erromangan the Gospel succeeded in making a loyal, strong, competent teacher and preacher, an unwavering friend and helper to the missionary cause for forty-two years. The grandest harvest of any land is its harvest of men, the choicest gift of the ascended Lord, the crowning glory of any cause. Christianity was specially ordained at the beginning to be a fisher and transformer of men. The early Church has its roll of honor—Origen, Justin Martyr, Chrysostom; and the future Church of mission lands will have saints to canonize, the first-fruits of its early struggles—A Hoa, Balaram, John Thunder, Yomot.

The romance of missions (often more romantic than fiction) offers in all its wide range

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no more impressive background than that on which is written the life of Yomot, the Saul among Erromangan converts.

We are forever attracted to these "Islands of the Southern Palm," as were the first foreigners who visited them, now over a century ago, because of their surpassing natural beauty—a string of verdant volcanic island gems, shining in the soft light of the southern sun, and preserving amidst all the changes of civilization their picturesque features and native names, Aneityum, Tanna, Erromanga, Espiritu, Santo, Efate, Aniwa.

These names are at the same time forever fragrant with historic memories of missionary martyrs who faced, in the faith of their Saviour, and wiped out, with the sacrifice of their lives, alike the cruel crimes of the white man and the dark man's fierce suspicion and hate. These are the islands of the blessed martyrs, John Williams, Harris, and the Gordons, the scene of the astonishing missionary triumphs of Geddie and Paton; and here our own devoted Canadian missionaries, the McKenzies, the Annands, and the Robertsons, still toil in His Name, that the multitude of the isles may rejoice and be glad.

All this sowing of tears and toil and blood God has been pleased to bless with an abundant harvest in the removing of great barriers, the overthrow of cruel customs, the widespread acceptance of Christian ordinances, and very

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specially in the winning of precious lives from darkness to light, from the power of Satan unto God. Herewith is submitted, for the interest and inspiration of our young people, in the handwriting of the missionary* whose lifelong friend and helper he was, an abbreviated sketch of Yomot, a shining light among heathen converts, a pillar in the native Church of Erromanga:

Because of the loss to Erromanga by the recent death of Yomot, in September, 1899, I feel that I should say something about this remarkable man—a character, I think, almost unique in the New Hebrides.

Yomot must have been born about the year 1835, and would, therefore, be about sixty-four at the time of his death. He was born at a village called Unova, on the north-east of Erromanga, and about three miles from Potnuma, where Mr. James Gordon labored for the five years immediately preceding his martyrdom. Yomot, as a boy and young man, seems to have been superior in strength and pluck to the youths of his own age on the island. In boyhood, he became not only a very strong and rapid swimmer, but an expert in throwing the spear and in archery. He was fond of fishing and shooting, which fondness increased with his years, so that when I first knew him in Aneityum, in 1867, these sports had become

* “Erromanga, the Martyr Isle,” Chapter XVII., by Rev H. A. Robertson, The Westminster Co., Ltd., Toronto.

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almost a passion with him. As more modern guns were introduced, Yomot made every effort to possess one, and to the last, I think, he loved a first-rate rifle next to a complete copy of the Bible in Aneityumese and portions of the New and Old Testament in Erromangan. His house was a sort of "Tower of London," for here he kept the whole of his firearms, from an old lumbering blunderbuss up to the modern, expensive rifle—all perfectly clean and in order. No one ever saw Yomot, however tired he might be, put aside his gun after the hunt until he had removed the bullet or cartridge and thoroughly cleaned the weapon. When I first knew him, and even up to the time of his death, he was far and away the very best shot on Erromanga; and in the seventies and eighties, when his sight was still quick, he would bring down brace for brace of pigeons with the best shot in any of H. M.'s ships that visited the island.

Chasing the wild boar with his dogs, in the forests of his own island, was Yomot's favorite sport—just because it was risky and exciting. He would be walking slowly in front of or behind me, telling me something of the past (for he always talked on the road, up hill and down dale) when suddenly the dogs would fly through the bush, and begin barking. Without a word, Yomot would throw down his "swag," and bound away into the bush to follow up the scent of the dogs. Presently the barking would

Yomot

increase, accompanied by wild snorting from the boar, which, by this time, had turned and faced the dogs. Every now and then the animal would charge at them, and woe to the poor dog that came in his way. But, while literally tearing that unfortunate dog, another dog would seize him by the hindquarter or ear, and then for a while the discordant yelping of the dogs and the squalling of their victim would be simply deafening. Yomot, wild with excitement, would by this time be within shot, and, having called off his dogs, would speedily despatch the brute, supplying himself and his party with fresh pork for the next two days.

Yomot provided well for himself and his good wife, and for any of their young nieces or nephews who might be living with them from time to time; no one ever saw Yomot idling. Though far from being a greedy man, he liked good substantial food, well made and well cooked. And what savory dishes he could prepare! His wife, Navusia, was a true helpmeet to him, and set a noble example to the younger women. Her sweet simplicity and trueness made everyone love her. She lived a sincere life for Christ, and did her best to bring others to know Him. She died shortly before her husband, at a ripe old age, and her memory will always be very dear to us.

But it was as a strong and earnest Christian man, an able and fearless helper of the Erromangan mission, that Yomot distinguished him-

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self above all his countrymen—though not previous to our settlement, in 1872, for it was Soso and his brother-in-law, Netai, who were Mr. Jas. Gordon's grand helpers. It was from the time that he joined the Church, in 1873, until about twenty years later, when his health began to fail very much, that Yomot—as a Christian man of strong common-sense, well read in his Bible, well grounded in the faith, fearless in advocating every good cause, and as fearless in exposing and denouncing everything that was evil—stood head and shoulders above his fellow-islanders.

As a solid, instructive preacher of the Gospel, he could hold his own with many in civilized lands. He brought "beaten oil" to the sanctuary, carefully preparing all his addresses. He did not interest children and young people so well as did many of the other teachers, whose speeches were simpler and more pictorial. But those who were older, and, especially, those who took the trouble to follow him, profited greatly by Yomot's teaching. For my own part, I never failed to be present if Yomot was to speak. His words were so clear, accurate and forcible that one was sure to feel strengthened by them.

Yomot's knowledge of Aneityumese gave him a great advantage over the other Erromangans; for up to that time the whole of the Bible had not been translated into any language of the New Hebrides, except that of

Yomot

Aneityum. Indeed, Yomot was quite a linguist in the island tongues, for he knew the *Enyau* as well as the *Sorug* of Erromanga, the dialects of Aneityum and Nguna, and a little of the Tannese as spoken at Port Resolution. He also understood, and spoke fairly well, colloquial English. He read with great ease any books printed in Erromangan, Aneityumese or Ngunese, and could read, slowly, the Old and New Testaments in English.

But it was not so much by means of his knowledge of languages, or his power as a clear and forcible preacher, as by his good influence and his sterling Christian character that Yomot did such yeoman service in the first ten or fifteen years of our labors on Erromanga. He was a born leader and ruler. He could not help it if he would, and he would not if he could. Dr. Gunn, of Futuna, spoke of him once as an "iron man." He had lived and worked with white men, good and bad, and knew them thoroughly; and they all respected him for his straightforward, manly integrity and independence. They knew he was not to be twisted about their fingers, and thought the more of him on that account. He was modest without being cringing, and was never ashamed of his faith.

I have spoken of Yomot as being an athlete from his youth up, until he was nearly sixty years of age. When I first saw him, I was struck with his splendid physique; every

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muscle seemed so firm and well-developed, and moved with every action of his body. With his rifle over his shoulder, his strong, decided step of vigorous manhood, his beautiful dark eyes, now flashing as he described some deed of daring or denounced some cowardly act, now softening as he spoke of the sufferings and persecution of the early converts and missionaries of Erromanga, one could not help admiring him. A daring, cool leader in any contest, a champion of the truth, a defender of the weak and oppressed, whether white or black, and the warm friend of all missionaries, Yomot was superior to any Erromangan I have ever known. That which will ever keep our love warm for Yomot is the memory of the way he stood by us in the "ten years' conflict" through which we passed on this island, beginning with our settlement in 1872. So solicitous was he for our safety that he never left the mission premises, even to go as far as his plantations, unless he knew some other strong man would stay near us.

Yomot, however, was not free from faults, and as he grew older he did not improve. Always accustomed to lead and have the first place among the elders and teachers, he did not take kindly to the changes that time was making in himself and in them. Many of the younger men were by this time better teachers than he was, and, being young and strong, could do more work. Whether he imagined he was

Yomot

being "shelved," I cannot say, but he did not, at any rate, grow old gracefully; and often his strange, abrupt manner made a heavy demand upon our patience. But, in spite of that, my wife and I could never forget dear old Yomot for what he had been to ourselves and our little children during the dark days on Erromanga. With all his faults, he was, perhaps, our truest friend on the island, and showed his love in many ways.

Several years ago, Yomot's splendid teeth began to decay; I believe his failing health had much to do with it. He suffered so much that, as we were going to Sydney, in 1895, we decided to take him with us and get him a complete artificial set. This was done, and the dentist, being a personal friend, and a warm well-wisher of the mission, very generously made a considerable reduction from the usual charge. Yomot's new teeth improved his appearance very much, his health became better, and he returned home like a new man. We hoped that many years of usefulness were still before him. Soon after his return, we relieved him of the charge of the school at Port Nariven, where he had been for many years, and asked him to help only in the weekly prayer-meeting and the Sabbath services. His work would be to visit the teachers and people of the different villages on the east and north-east coast as often as he could, and to encourage and help them with his advice in their work.

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Both Yomot and his wife were pleased with this plan, for they knew that, in suggesting it, we were studying their comfort in their failing years. I remember what a delightful talk I had with them both at their own house on the morning I first spoke to them of it, and how pleased Mrs. Robertson was when I told her of their willingness. We had been a little anxious about it, knowing how Yomot loved to rule; we had even feared lest he might imagine he was being put aside now that he was growing old. But Yomot was a good and sensible man, and he at once fell in with the new plan. He was no ordinary person, and we treated him accordingly. Indeed, I have often been asked if Yomot was really an Erromangan. Many thought he must be a native of the Eastern islands, for he seemed so much superior to the other Erromangans. Yomot, under the new arrangement, did the best of work; and, whenever he was able, visited regularly the surrounding districts. But his health was failing very much, and in September, 1899, he caught a severe cold which turned to influenza. He had not the strength to rally from it, and on the 20th of that month, after forty-two years' devoted service in the mission, Yomot passed away from this world, and entered the Eternal City. He was a "shock of wheat fully ripe," and, we doubt not, received from the Saviour, whom he had loved and served throughout his

Yomot

long life, the welcome, "Well done, good and faithful servant: enter thou into the joy of thy Lord."

QUESTIONS

1. Where is Erromanga? Name six other islands in the group.

2. Why were the Erromangans, about a century ago, so hostile to foreigners?

3. Give the names of the martyr-missionaries of Erromanga.

4. What is the moral and social condition of the island to-day?

5. Where was Yomot born?

6. Sketch the life of James Gordon, the martyr.

7. Show how Yomot's fearlessness as a hunter influenced his life as a Christian.

8. Into which of the dialects of the New Hebrides was the Bible first translated? Into which is it now translated?

9. What gave Yomot his greatest influence with his countrymen?

10. State the advantages and disadvantages of Yomot's passion for leadership.

11. From your observation would you conclude that men generally grow old gracefully? Why did not Yomot?

12. State the helps and hindrances to maintaining a consistent Christian life amid such surroundings as those in which Yomot was placed.

CHAPTER XII.

THE AWAKENING OF COREA.

REV. W. R. FOOTE, M.A., B.D.

COREA is, relatively speaking, a new mission field. It is not yet twenty-five years since the first missionary landed (1884). For some years but little progress was made. The king, leaning upon China, felt secure on his throne, and the people were satisfied—satisfied beyond the least anxiety. Next to China, their nation they considered the strongest of all nations, their schools the best, their land the most productive, their army the most powerful, and their people the wisest. Foreigners were held in general contempt, and what could be learned from missionaries?

Ten years later, (1894) there came a rude awakening. Their country was over-run with armies; their friends, the mighty Chinese, were defeated; the little Japanese, with their thin veneer of civilization, were victorious; their crops and homes became insecure; and the nation awoke one morning to find its queen murdered and itself humiliated. Another decade, or more, passed (1907) and Corea saw her king

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dethroned, and found herself to be, not a nation, but a dependency of Japan.

These events made a great impression, and many turned to the Church. The first quickening of note was in 1895, and from that time until the present the Church has made a steady and sure advance.

There are four Presbyterian missions in Corea, namely, one of the Presbyterian Church of the U. S. (North); one of the Presbyterian Church of the U. S. (South); one of the Presbyterian Church in Australia, and one of the Presbyterian Church in Canada. These four, some years ago, were organized into a council which, until last year (1907), took the place of a Presbytery at home. Although its powers were advisory only, its authority was accepted by all.

On the 17th of September, 1907, the Presbytery of the Presbyterian Church in Corea was constituted, with thirty-eight foreign and forty native presbyters. Of the latter, seven were ordained to the ministry the first day on which the Presbytery met. They had completed a course in theology and thus became the first native pastors of the Corean Church.

Some were called by congregations they had been instrumental in building up as helpers, catechists, or elders; others became co-pastors with missionaries over large areas embracing several churches; and one of their number became a missionary to his own people at Quel-

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part, an island on the south coast of Corea. He volunteered to undertake this work, and the Presbytery approved, while the native Church became responsible for his entire support. As an event this is said to be unique in the history of missions.

Another man, Rev. S. C. Kil, became pastor of one of the largest churches in Corea, and is successful. His congregation numbers about 3,000, but as the church will accommodate only about half that number, part of the congregation—the men—meet in the morning, and the others—the women—meet in the afternoon for service. At the preparatory service before the last communion (April, 1908) the pastor baptized 201 adults and 98 children.

Another one is, with the missionary, pastor of a number of churches, one of which is in a village of about 5,000 inhabitants, 1,600 of whom are enrolled in the Sabbath School.

One of the loftiest conceptions of duty a missionary in Corea has, is to do what he can to bring the nation to Christ; and all labor for that end. The two main agencies employed are the preacher and the Word. Each new believer is taught that to carry the message of salvation to others is one of the principal things he should live for.

This has caused a demand for instruction, which has been met, to a large extent, by a system of classes. Besides the Sabbath Schools, there are general classes for all believers—for

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Sabbath School teachers, for Bible women, for teachers, for helpers. Then there are day-schools and academies, a college, and a theological seminary.

Close attention has been given to Sabbath Schools since the inception of mission effort, and the development of this department has been so rapid and strong, that one mission, connected with the Presbytery, has decided to set apart one man, that he may give his full attention to its oversight. There are nearly as many people attending Sabbath Schools as there are attending church.

Only a few weeks ago the Presbytery of Corea authenticated the following statistics, which certainly tell an eloquent story regarding what God has been doing for the Coreans: Ordained missionaries, native and foreign, 60; deacons, 10; teachers, 61; evangelists (men), 68; (women), 48; regular meeting-places, 1,119; elders, 73, communicants, 24,239; added by confession during the year, 7,109; catechumens received during the year, 23,151; total adherents, 94,981; churches and chapels, 897; theological students, 99; contributed to missions, \$3,477.

Apart from Sabbath Schools, systematic instruction is given in classes. These are held in the larger congregations once, or more, each year. At first the missionaries conducted these; but now the number has so increased that all

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but the more important are taught by the native elders and helpers.

A central church is selected as the best place to hold a class, and the neighboring congregations attend. They often bring their rice and board themselves. While Bible study is the most important feature of this work, it is not the only one; the men become better acquainted with each other and with methods of work; they also become more confident and gather an inspiration which helps them in the days to come. On the closing day of one of these classes, one man arose and said he thought the Christians should show more zeal for the salvation of those who knew not the Gospel, and proposed that each should give some time during the year to travelling and preaching. He volunteered to devote two weeks to this object. Others, both men and women, made similar pledges, until 385 days had been subscribed. This was more than equivalent to sending out an evangelist for one year.

The best men from these smaller classes are selected and sent up to the larger ones, which are taught by the missionaries. In these central classes it is the aim to have one leading man, at least, from each group. Besides Bible studies, various Church problems are discussed, and plans are made for future work. The men return to their respective congregations with new ideas, and better equipped to discharge their duties. In these classes are developed



FIRST PRESBYTERY OF KOREA, ORGANIZED SEPT. 17TH, 1907

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leaders, colporteurs and helpers, and from the men who study come the catechists, elders and students for the ministry.

It has not been the policy of the Presbytery to place education first, but one result of the evangelization of so many people has been to create a desire for Christian schools; and whenever these have been organized they have been placed under the care of the missionary in charge of the district.

The church schools number (June, 1907) 405, with an attendance of 7,839; the academies number fifteen, with an enrollment of 776. There is only one college, from which was graduated the first class in 1908.

The institution in which the Presbytery has the keenest interest is the Theological Seminary. It began, in a small way, in 1902, when seven students, looking forward to the ministry, entered upon a course of study. These, like nearly all subsequent students, were men who had served several years with the missionaries, holding responsible positions, and had shown themselves faithful, consecrated and capable.

They were pioneers in arduous fields, and some of them had been imprisoned, beaten and condemned to death—a punishment which they escaped simply because they were Christians. One of these students introduced the New Testament into Corea. A translation had been made at Mukden, and this man was the first to carry a copy across the border into his own

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country. He became a colporteur, and labored with such success that when the first missionaries arrived they found that the seed had been sown and that the harvest was nearly ripe for the sickle.

Another student, referred to above as pastor of one of the largest congregations in Corea, was blind for some years before he entered college. An elder son helped him with his studies, and a younger one guided him as he went about the city attending to the duties of his office.

It was well known all over Corea, wherever there were Christians, that Elder Kil was blind. After a successful operation his sight was restored—the first time such a thing had ever happened in Corea. This strengthened the believers, but was nothing short of a miracle in the eyes of the heathen. It was simply amazing, and, when investigation left no room for doubt, numbers turned to a God so powerful and merciful. It was like a great victory, and furnished the text for many a sermon.

During the first few years the students were taught under a tentative arrangement made by the different missions, and the classes were held in buildings, here and there, wherever rooms could be obtained. Now (1908) the institution is taking more permanent shape, and is spoken of no longer as the "Theological Class," but as "The Presbyterian Theological Seminary of Corea." A new college building, worthy of the cause, is being erected, and dormitories for the

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students will be ready for occupation next year. The number of students enrolled is one hundred—said to be the largest number enrolled in any Presbyterian seminary anywhere. In less than five years the native pastors will outnumber the foreign.

The Presbytery aims at having in Corea a self-supporting and self-propagating Church. No doubt, one element contributing to the success of the work is the persistency with which these principles have been adhered to. Every missionary has it in his power to decide whether he shall have a strong, aggressive church, or a weak one leaning upon him at every turn. As soon as a congregation is organized, it begins to ask the missionary for aid in building a church, in supporting a school, in paying an evangelist, etc. The people can be taught that it is their duty to attend to and support all purely native work. Where this has been done the churches are strong and flourishing, and a good class of men is developed. This method deepens the interest of the people in whatever undertaking may engage the Church. When the paid agents are few, each man feels that it is his duty to preach the Gospel to those who know it not, and to take a more active share in all the affairs of the Church.

In the Presbytery the total number of congregations is 793, and, of these, 758 are entirely self-supporting. Several of them also provide salaries for evangelists, colporteurs, and Bible-

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women. There are 318 schools which are self-supporting. The total amount contributed for education (in 1907) was \$14,715 (Canadian currency). The native contributions for church and congregational expenses were \$11,435; for buildings and repairs, \$18,468; for home and foreign missions, \$2,477; for miscellaneous expenses, \$235; making a total of \$47,330.

The following statistics will indicate the rate of progress:

	1905.	1906.	1907.
Ordained missionaries ..	46	46	49
Ordained native pastors.	7
Communicants	11,061	14,353	18,081
Added by confession....	2,463	3,435	4,585
Catechumens on the roll.	8,431	12,161	19,789
Catechumens received during year	4,755	8,047	10,097
Total adherents (including communicants) ...	37,407	56,943	72,968
Total in schools	2,730	5,124	8,615
Total contributions	\$15,788	\$31,316	\$47,330

One of the results of a self-supporting Church is a self-propagating Church. The Presbytery has a few strong centres, where the missionaries live, and where higher educational work is carried on; but no section of the country is neglected. Each mission has a distinct field, in order to prevent overlapping and duplication of work. The provinces occupied by the Presbytery are covered by an evangelizing force, each missionary having the oversight of several counties. These are traversed from end to end, the

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Gospel being preached in every village. Wherever there are one or two believers Sabbath is kept and a service begun. As the number increases a church is built, and beside it may grow up a Christian school. When the people have given good evidence of faith in Christ they are enrolled as catechumens, and after six months, if they make sufficient progress, they may be received into full communion. The missionaries have been cautious in administering baptism, in asking for the election of elders, and in approving of students who wish to study for the ministry. The desire is to lay the foundation of the future Church strong and well.

Although the Canadian Presbyterian Mission was the last to enter the field (1898), its work, in comparison with the number of workers, which is six ordained men and four single women, holds a good proportion to the whole. It has charge of a large section of the country, including two provinces of twenty-four counties, with a population of a million, for which it alone is responsible. The people are responsive, and the conditions are favorable for a rapid evangelization. "Pray ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest."

QUESTIONS

1. Where is Corea?
2. What opinion did the Coreans have of themselves before the advent of missionaries?

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3. When did the first missionaries arrive there?

4. What Presbyterian churches are carrying on missionary operations there?

5. What kind of missionary does the native preacher make?

6. What has led to the demand for education?

7. What provision is made for the instruction of the young now?

8. What advantage would it be to Canada if Christians here undertook to spend a few days each in evangelistic work as the Christians in Corea do?

9. What will be gained when the native preachers outnumber foreign missionaries in Corea?

10. Why is it desirable to make the native Church self-supporting and self-propagating?

11. What proportion are self-supporting now?

12. Estimate the relative increase in the Presbyterian churches in Corea and Canada respectively during the past five years.

13. Is one justified in speaking of "Awakening in Corea?"

14. Why is there need of caution in admitting candidates into church membership and into the ministry in heathen lands?

15. Do you think the results in Corea justify the investment of lives and missionary money there?

CHAPTER XIII.

MY NATIVE LAND—FORMOSA.

*MR. G. W. MACKAY, KNOX COLLEGE,
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N EARLY all the children of foreign missionaries are sent home to be educated when they are quite young. This is made necessary by the lack of school facilities for Western children in heathen lands, the unwholesome surroundings, and the want of moral tone among the people. It is a distinct advantage for children to come home early, if for nothing else than to be in the midst of Christian influences. A few, however, owing to various reasons, remain longer in the field with their parents. To this class I belong, as I spent my boyhood days in the far East. Those years spent in heathen lands have left a deep impression on my mind, and have inoculated me with the missionary spirit; for who could see the triumphant march of Christianity, and its soul-transforming power, without being impressed?

*The writer of this chapter is a son of the late Rev. Dr. G. L. MacKay, the famous missionary in Formosa.

My Native Land—Formosa

It was a delight to me then, I remember, to listen to the many thrilling tales which my father used to tell around the family table. Being a missionary, he loved to relate how souls were won, how men were converted, and how heathen strongholds were taken. He would tell of the conversion of a Buddhist priest, or a bigoted Confucian literatus. Often he would amuse us by narrating his earlier experiences in Formosa, or his more serious dealings with, or narrow escapes from, the savages. His stories were ever fresh, for his frequent trips into the country, visiting and supervising the mission stations, always furnished him with a goodly stock. It was customary for him to make, annually, two or three exhaustive tours into the interior. He would set out, generally on foot, with three or four of his more trustworthy students, who were always helpful to him in his evangelistic work. His trips lasted anywhere from a fortnight to ten weeks, sometimes much longer. During his absence, not a word would we hear from him, as in those days a post-office was an unknown thing in Formosa. Knowing the temper of the heathen, and the treachery of the savages, I often felt anxious for his safety, but mother would always assure me that all would be well—father would soon be home. His return was ever a happy hour for me. Think of the things he brought home! Bows and arrows, curios, corals, monkeys, and numerous idols from the new Chinese converts.

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One of my first questions on his return was, "And how many did you baptise, father?" for, to my boyish mind, all those who were baptised meant that many more Christians, or that many more friends won. (The heathen, because of their enmity towards us, I regarded almost as enemies.)

Now, once outside the missionary home, one is sucked into the swell of heathendom. He hears different stories. He sees different things. The heathen in Formosa were always our bitterest enemies. They were ever plotting against us. They did not even hesitate to lay false accusations against our converts, and to cast them into prison. A few years ago, because a young man had become a Christian, he was at once placed under arrest, charged with taking up arms against the Japanese government, cast into prison, and condemned to death. He was tortured—whipped till his finger-bones broke. Knowing that the man had nothing to do with the rebels, my father testified to his innocence. His letter arrived just as the prisoner was being led to the execution ground; but on reading the note, the Japanese officer in charge untied the cord which bound the prisoner, and set him free. Although it is the policy of the missionary to avoid law courts as much as possible, still, sometimes, he feels constrained to protect the lives of his innocent converts.

The Formosans are a very superstitious people. They cherish many odd religious

My Native Land—Formosa

beliefs, which often lead to fanaticism. In the town of Tamsui, our mission headquarters, there is a large gloomy-looking temple, the home of a celebrated idol, O-bin-tso-su by name. This life-sized image, which appears more like a statue of a Zulu chief—its face being painted black—is the god of gods in the entire district. Unlike other gods, which are usually carved from a single block of wood, O-bin-tso-su is made up of two pieces, one forming the nose, the other the rest of the body. The nose is neither nailed nor glued on the face, and, because of that, the proboscis of the mighty god is often found lying on the floor. When that occurs what terror strikes the town! O-bin-tso-su is angry with his people! He has “cast off” his nose to show his anger! Now the town must offer up sacrifices—a grand procession must be formed—to appease the anger of the enraged god. On several occasions, during the silence of the night, we were suddenly awakened by the sound of approaching gongs and the shouts of men. The noise told us that the procession had commenced and was heading toward us. The hideous-looking figure, with his nose gone, was leading, borne by eight stalwart men. Following were scores of men, dressed in the most gorgeous apparel imaginable. Behind them came bands of music, men on horseback, singing girls in fantastic dress perched on ten-foot poles, sedan chairs bearing innumerable gods, and hundreds of other “get-ups.” But the most horrid

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and pitiable sights were the men on sedan chairs called "tang ke." They numbered about thirty, each borne by eight muscular men. Stripped to the waist, and with their long, loose hair hanging down their backs, they would begin a series of self-mortifications. Some had slender iron bars, six feet long, pierced through their cheeks. Others would cut their bare backs with heavy battle-axes. Some would lie on hard board beds where they were pierced with sharp nails, and all would cut their foreheads with huge double-handled swords. The blood dripping down their faces and breasts made them appear, amid the glare of torchlights and shouts of excited worshippers, most weird and horrible. Slowly these fanatics were borne along through the narrow, winding paths, amidst the silent admiration of the by-standers, who reverently bowed as the heroes passed by. Presently the torchlights grew dimmer; the sound became fainter; darkness and stillness once more enveloped us; the procession had passed, and we retired to rest.

Such weird scenes, once so common in the cities of Formosa, are now seldom witnessed. True, O-bin-tso-su still reigns supreme in his dungeon-like temple; but his grand processions are things of the past. The zeal of his people had reached high tide. Men were ready to "fan" his temper in all sorts of manners: to pierce their cheeks, cut their tongue, walk bare-foot over coals of fire—these were some of the

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“ noble acts ” the devotees delighted to perform. But such self-sacrificing acts did not meet the approval of the Japanese authorities, who have since tried to stamp out such cruel and injurious practices.

The laws of the land, or human persuasion, may do much ; they may uplift the people to a higher plane of living ; but only the Gospel of Jesus Christ can change the hearts and transform the lives of men. Again and again has it done so in Formosa. I have seen it. I have seen Jesus do His work. He has given life anew to men. He has cleansed and healed many sad and broken hearts. He has made “ chords that were broken ” to “ vibrate once more.” He has made His bitter foes, the superstitious heathen, His disciples and friends. Men that once scorned His name have died as martyrs with songs of praise unto Him on their dying lips. Many that sought to destroy His cause have become His earnest supporters.

Not many years ago, at a service in a city which had always been hostile to Christianity (indeed, no other centre of heathendom in Formosa had ever shown such opposition to our cause as that wicked city, Bangkah), the church was crowded to the doors. The service began with, “ Unto the hills do I lift up my longing eyes.” All joined heartily in the singing. After the reading of the Scripture, and prayer, other hymns were sung, and then a native preacher, who was noted for his vigor of speech,

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uttered a few earnest words. Following his address, as the audience looked with expectancy towards the platform, their pioneer missionary arose and addressed the meeting. As usual, he spoke with characteristic intensity. Pacing up and down the platform, with arms outstretched, and pausing now and then by the side of the desk, he hurled the message home. Impelled by the greatness of his theme, quivering with emotion, his eyes glistening, he delivered one of his most effective and stirring utterances. That day, he spoke longer than usual. On concluding, my father descended from the pulpit, and walked towards a door to meet the outgoing people. Just then, one of the converts, a tall, well-built, elderly Chinese, with long grey hair hanging down his back, and wearing a blue gown, stepped forward, and putting his hand on my father's shoulder, said in a low voice, "Things were not like this twenty-five years ago, were they?" Without waiting for a reply, the old man continued, his voice quivering, "Do you remember twenty-five years ago, on almost this very spot where you now stand, your church was torn down by the infuriated heathen?" "Yes," replied the missionary, "I remember that well." "And do you remember," went on the man dressed in blue, "during those days thousands of heathen surrounded you, some armed with spears, guns, swords, and other weapons of war, endeavoring to put an end to your life?" "Yes, it happened

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as if but yesterday," the missionary answered, with a graver tone in his voice, as he recalled the perilous days of five and twenty years ago. "Do you remember the hundreds of excited young men that rushed past you? They were the first to climb to the roof of the church and to tear down the tiles with their hands?" "That, too, I recall." "Yes," the old man said, almost overcome with emotion, "twenty-five years ago, I was with that mob. I was the leader of that band of young men. Several times I passed before you, sword in hand, ready to plunge it into your breast, but you stood firm, and I could not do it. I was among those who climbed to the roof of the church and helped to tear it down. Not only that, I also carried away some of the property belonging to the church. Among other things, I took away a bench. What then I took away in contempt, I now kneel beside in prayer, and these things will I again restore to the church." Such was the confession of a Chinese convert. I can never forget that scene. There, before me, stood the grey-haired man, with his hand resting on the missionary's shoulder. That same hand, which now bespeaks friendship, was once ready to plunge a sword into the bosom of the man upon whose shoulder it now rests. As I stood there, beholding the old man dressed in blue, who was once a sworn enemy to Christianity—one who might have been my father's murderer, but who is now an

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earnest Christian, a friend of the missionary, and a pillar of the church—I said to myself, “Surely, to be a missionary is worth while!”

QUESTIONS

1. If a missionary's son should attend a native school in Formosa what would be the character of the education?

2. What studies would he be expected to prosecute?

3. Why should children of our missionaries come to this country to be educated?

4. How were Dr. Mackay's first candidates trained for the ministry?

5. What had his system to commend it?

6. Should missionaries interfere when their converts are persecuted?

7. Is the attitude of the heathen towards their gods one of love or fear?

8. How do they show their devotion to their gods?

9. How does their attitude towards their gods compare with that of Christians toward their God?

10. Do you think the results in Formosa justify the efforts put forth for her evangelization?

11. What reasons can you give for your answer?

CHAPTER XIV.

OXFORD COLLEGE, FORMOSA.

REV. THURLOW FRASER, B.D., PORTAGE LA
PRAIRIE, MAN.

THE watchword of the Student Volunteer Movement, which in the last twenty years has sent so many true-hearted men and women to the foreign field, and the ideal of the Laymen's Missionary Movement, which to-day is so profoundly stirring the life of the Christian Church, are the same—"The evangelization of the world in this generation." But of this purpose Mr. John R. Mott rightly says: "The idea of evangelizing the world in this generation, apart from the raising up of a vast army of native workers, is at best a vision which is not likely to be realized." And in the scheme for world-wide evangelization prepared by the most trusted and experienced missionary leaders of our day, the ratio of one missionary to each twenty-five thousand heathen is considered effective only on the assumption that the one missionary should be assisted by a strong band of native pastors, evangelists, and other workers.

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It is well-nigh forty years since the late Rev. G. L. MacKay, of Formosa, realized that the evangelization of such great nations as the Chinese and Japanese must be accomplished by the preaching of their fellow-countrymen. "A native ministry for a native Church," he wrote, "was an idea that took shape in my mind before leaving Canada." And again, writing of his first convert, Giam Cheng-hoa, now known as Rev. A Hoa, he said: "I had been pleading with God to give me as the first convert an intelligent and active young man. Long before I had reached Formosa, that had been the burden of my prayer."

This prayer was answered in the conversion of Giam Cheng-hoa, better known as A Hoa, a young literary man who, with four companions, was the baptized fruit of the missionary's first year's work. He at once began to train the most promising of these young men to carry the Gospel to their fellow-countrymen. There was little to suggest a modern theological seminary in the method of their education. They had no college halls in which to study, not even a stated place where they might assemble for classes; they had no fixed course of study, and no staff of professors to teach them. Their one professor, the missionary, was an itinerant evangelist of such restless energy that it was hard for him to remain long in any one place; their studies were the Scriptural truths, and facts of general knowledge which the immediate

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exigencies of evangelistic work seemed to demand; their place of study was wherever the missionary chanced to be, for they accompanied him on his tours. At Tamsui, the headquarters of the mission, they met in the missionary's house or, in fine weather, under the shade of a wide-spreading banyan tree or of a clump of feathery bamboos. When touring, every halting-place became a temporary training-school in which the students gained practical experience of evangelistic work. After churches had been erected at various points, they became centres to which the missionary and his students resorted, spending the forenoon and part of the afternoon in study, followed by visitation and personal work, a public service being held in the evening.

The education given in this manner met the immediate needs of the mission. As fast as little groups of converts were gathered out of heathenism, in one place after another, young men with some knowledge of the Bible and considerable practical experience in evangelistic work were placed among them, to cherish the infant church and win additional converts from the idol-worshippers around. Thus centres of light were formed here and there over all North Formosa, and in an ever-increasing number of towns and villages native preachers proclaimed to native audiences Jehovah God, and Christ crucified.

Two of those early students who received

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their training in this way have served the Church for thirty-five years as preachers of the Gospel. These are Rev. A Hoa and Go Ek-ju. Two were ordained as pastors, A Hoa and Tan He. The former is still living, and in so far as his strength allows, teaches in Oxford College and assists in superintending the churches which are in charge of unordained preachers. Rev. Tan He spent the later years of his life as pastor of the church at Sin-Tiam. He was a man of singularly high Christian character and lovable disposition, and to the present day no native Christian of North Formosa is spoken of in terms of greater respect than this unassuming but faithful shepherd of souls and servant of God. His death occurred some time before that of the pastor to whom he was so devoted, and the graves of the Rev. G. L. MacKay, the intrepid Canadian missionary, and the Rev. Tan He, the devout Formosan convert, are close together, in the little God's Acre at Tamsui, where an ever-increasing number of Formosan Christians find a resting-place. Tan He's influence told most on those who knew him best. His son, and one son-in-law, have recently been ordained to the ministry; another son-in-law is an unordained preacher of the Gospel.

While this peripatetic seminary and school of methods served for a time, its disadvantages were manifest. It was impossible for the missionary to give a training in the many branches

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needed, and impossible for the students to do systematic study while wandering about the country in this manner. It was also necessary that the students, now increasing in number, should have some place of residence while pursuing their studies. A Chinese town like Tamsui has no boarding-houses, and no homes open for the reception of students, such as are everywhere to be found in Canadian towns. Out of these needs and disadvantages sprang Oxford College.

It was while Dr. MacKay was on his first furlough in Canada, during the years 1880-81, that plans for the erection of a college building at Tamsui took shape. The story of missionary trials and triumphs in Formosa had stirred the hearts of the Christian people in Canada, and especially in his native county of Oxford, Ontario. It was felt that some special effort should be made to strengthen the missionary's hands in his noble work. The *Sentinel-Review* newspaper, of Woodstock, suggested that the people of Oxford County should raise sufficient funds to build a college in Formosa. The proposal was heartily endorsed by the Christian people of the county, and when, in the autumn of 1881, Dr. MacKay bade farewell to his native place, to return to Formosa, he was presented with the sum of \$6,215, which, considering the cheapness of labor and material in Formosa at that date, was sufficient to erect a building which would meet the needs of the time. Im-

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mediately on his arrival in Formosa, work was commenced on the building which, when completed, was appropriately named Oxford College, in honor of the donors.

The situation of the mission buildings at Tamsui was wisely chosen for health, for commanding appearance, and for beauty of prospect. From the river and harbor of Tamsui, between the town and the sea, a hill rises steeply to the height of two hundred feet, having a considerable plateau on top. On the seaward angle of the hill stands the old Dutch fort, built two hundred and fifty years ago. Over it now floats the flag of Britain, for it is used as the British Consular Offices, and the residence of the British Consul is close beside. Adjoining the grounds of the Consulate is the mission property, in which are the residences of the missionaries, Oxford College, and the Girls' School. Except where trees intervene, they command a magnificent prospect of Tamsui river and harbor, with the Quan-yin mountain, just across the river, lifting its peak seventeen hundred feet from the water's edge. Westward the view is over the mouth of the harbor and the open sea, into which, every fine evening, the sun seems to sink to rest.

On a fine site in these grounds Oxford College was erected. It is a modest structure, built of a very durable red brick. A quadrangle of buildings surrounds an open court. In these there are one comparatively large lecture hall,

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one small classroom, and dormitories, kitchens, and other rooms necessary for the accommodation of upwards of fifty students. The bareness of the native homes from which the students come makes elaborate equipment unnecessary, and the dormitories are furnished with a simplicity which would appear Spartan even to a Canadian student working his way through college.

The grounds about Oxford College and the mission buildings generally are well laid out, and are set with hundreds of evergreen trees, among which the banyan predominates, and with flowering shrubs and plants. Indeed, the care and taste which the different missionaries resident at Tamsui have shown in beautifying their gardens and grounds has long been a subject of remark and commendation by native and foreign visitors.

It is well that it should be so. The faculty for appreciation of beauty in nature has been nearly dormant in the average Chinese mind. The Westerner's admiration for a lovely landscape, and his willingness to undergo toil and labor in order to enjoy a wide prospect, have been largely incomprehensible to the Chinese. It is most needful that the Formosan students and converts should be taught to realize the revelation God has given of Himself, not alone in Scripture, in history, and in the heart of man, but also in that glorious natural scenery by which they have all their lives been surrounded.

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The fact that most of the students who enter the college have little more than the rudiments of an education has compelled the missionaries to give much time and effort to instruction in primary subjects which, in Canada, would be learned in the public schools. Consequently, subjects such as geography and arithmetic have to be taught, together with reading and writing the difficult Chinese characters and the Romanized vernacular. This latter is the colloquial Chinese spoken in Amoy and its vicinity on the mainland of China, which is written in Formosa by means of letters, and combinations of letters, of the Latin alphabet. It is much more easily learned than the Chinese characters are, is widely used as a means of communication among the Christians, and is the key which opens the Scriptures to the majority of the women, and a large number of the men, among the converts, whose knowledge of the Chinese ideographs is quite too scanty to enable them to read God's Word intelligently, as it is printed for the learned.

But the principal subject of study is the Bible. Old Testament and New Testament history, a careful expository analysis of some Books of the Bible, instruction in the great doctrines of the faith, practice in preaching, hymn-singing, and conducting public services, are the most important items in the course given to students for the ministry. The curriculum is necessarily limited by the pressure

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of other work laid on the missionaries, and by the slender attainments of the students when they enter college. But if neither very wide nor profound, when judged by the standards of a theological college in Canada, the course is at least thoroughly practical, and a diligent student who spends five terms, of between eight and nine months each, in Oxford College, is sufficiently equipped to do effective and valuable work as an evangelist or pastor among his own countrymen.

Moreover, the policy of the mission has always been, not only to encourage the preachers to continue their studies after they leave college, but to ensure that they do. Consequently, all the unordained evangelists in charge of churches have courses of study set for them, and are required to appear twice a year for examination. It is an excellent method of keeping them from becoming rusty.

Recently an important step in advance has been made in connection with the college. This is the opening of the Mission Book Room, where valuable books of Christian and general knowledge can be purchased by the preachers or other persons interested. Ministers of the Gospel at home, who are always accustomed to having valuable libraries at their hand when preparing sermons, can understand how hampered the Chinese pastors and preachers must be by their lack of Christian books. The value of this provision in making such books avail-

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able for them, as well as for the more intelligent of their people, can hardly be overestimated.

A visit to Oxford College would be an interesting experience to our Christian workers in Canada. If no lecture happened to be in progress the students would probably be found studying, not in silence, as we do, but with a constant hum of voices, for Chinese students study aloud. Then, at the hour of the lecture, one of the missionaries or a native teacher enters the classroom. The humming voices cease, and there is sharp attention. After a brief prayer the lecturer begins. Whether native or foreign, he speaks entirely in the Amoy, or Formosan, Chinese vernacular. The students comprise men of three races; two branches of the Chinese race, Hok-los and Hak-kas, and the Pe-po-hoan, the latter being Malays, descendants of the Formosan aborigines, who were conquered by the Chinese. But they all understand the Hok-lo, or Amoy Chinese speech, and in it the instruction is given. Only recently have the wider needs of the mission called for the teaching of Japanese and a little English.

A short review of previous lectures demonstrates the remarkable powers of memory of the students. The skill of the questioner is manifested by making them give answers which show thought, instead of repeating to him the very words he had dictated to them the day before. Then the lecturer proceeds, the students taking notes as in a Western college.



TEACHERS AND STUDENTS, OXFORD COLLEGE

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Formosan students do not take so kindly to sports as Canadians do, but, under the influence of the missionaries, they are improving even in this respect. After class hours they may go down in a body to the excellent sea beach nearby, to bathe; or they may engage in a tumultuous game of Association football on the common near the college, both of which exercises are beneficial to their health and stamina.

In the evening all the students, together with the teachers, assemble in the main lecture hall for worship. An hour is spent partly in review and partly in singing practice and devotional exercises. At those evening services the students by turn frequently preach short sermons, and so gain experience in giving public addresses.

Such is Oxford College. The amount of money which it has cost the Church for erection and maintenance is so small in comparison with the cost of a college at home, that it may well seem paltry. Yet it has supplied a ministry to a native Church which has as its field the evangelization of more than a million people. At present sixty men, who have spent more or less time as students in its hall, are preaching the Gospel. Of these, four are ordained pastors of self-supporting churches, while another ordained man is superintending the evangelistic work on the East Coast. These men, with the students now in college, and those who shall yet be there, must be the instruments, under God,

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of winning the Chinese and Malay people of North Formosa for Christ, and their training for that high destiny was all received in the modest halls of Oxford College.

QUESTIONS

1. How was a native ministry trained in Formosa before Oxford College was erected?

2. Mention some of the excellencies, and also some of the defects, of the system.

3. What do you think of Dr. MacKay's plan of beginning at once to educate men for the ministry?

4. How did Oxford College receive its name? Has Oxford County any worthier memorial?

5. What is meant by the phrase, "The evangelization of the world in this generation"?

6. Give reasons why you think it may be accomplished.

7. Give a sketch of the life of A Hoa, and also of that of Tan He.

8. Why is it desirable that foreigners residing in Formosa should beautify their grounds and gardens?

9. What subjects are taught in Oxford College? Why is it necessary to include certain subjects which would not be embraced in a curriculum in this country?

10. Is there anything about the course which specially commends itself to you? If so, what is it?

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11. How does the course compare with that followed in any of our Canadian theological colleges?

12. What is done to induce Formosan preachers to continue their studies after they leave college? Give your opinion of the wisdom or necessity of this course.

13. What new equipment has recently been added?

14. Why is it of special value there?

15. Compare the methods of students when at work with those followed by students in this country. Which do you regard as preferable?

16. How do you account for the excellent powers of memory possessed by the Chinese?

17. How many of the Chinese are yet to be evangelized? What number of missionaries, according to the estimate of the Laymen's Missionary Movement, will be required to evangelize them? To what extent will Oxford College be likely to furnish the native ministry for this work?

18. Give your estimate of the investment of Oxford County in Oxford College.

CHAPTER XV.

MACKAY HOSPITAL, TAMSUI.

J. Y. FERGUSON, M.D., TAMSUI, FORMOSA.

THE medical work which finally resulted in the erection of MacKay Hospital, began in Dr. MacKay's private study. In his medical report of 1877 he writes: "Soon after my arrival in Tamsui (1872) I opened the house in which I lived, and invited patients to attend. From the first morning on which medicines were dispensed, until this day, I have had no difficulty in getting suffering people to apply."

He thoroughly believed that Christ suffered to redeem the whole man, the body as well as the soul. In accordance with this belief, everywhere he went he sought to bring men into harmony with the Great Deliverer by offering them relief, not only from the burden of sin, but from the weight of physical ills that made their lives wretched.

He found the two main sources of suffering to be malaria and toothache, and to him, perhaps more than to any other man in North Formosa, is due the great reduction in suffering from these sources among the Christians.

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In 1873 a small house was rented and fitted up as a hospital, and Dr. B. S. Ringer, the resident physician to the foreign community, assisted by Dr. MacKay, took charge of the medical department. It is interesting to note that Dr. Ringer is the discoverer of the parasite which causes the blood-spitting disease so prevalent in Formosa.

In 1875 Dr. J. B. Fraser, now a member of the Foreign Mission Committee, took charge of the medical work, but was forced to return home in 1878, with his little children, after his sad bereavement in the death of his wife. From this date until Dr. MacKay's death in 1901, the medical work was carried on by the resident physician to the foreign community, assisted by Dr. MacKay and his students.

"In 1880 a commodious building, for hospital purposes, was erected at a cost of \$3,000, the gift of Mrs. MacKay of Detroit, in memory of her husband, Captain MacKay, and now known as MacKay Hospital. This has been a great blessing to thousands of people." ("From Far Formosa.") The printed annual reports of MacKay Hospital make very interesting reading, both from a medical and an evangelical point of view. The report of 1890 showed 3,690 patients treated.

After Dr. MacKay's death, the hospital was closed and the drugs removed to a little room behind Mr. Gauld's house. Here the physician to the foreign community, who by that time

MacKay Hospital, Tamsui

had removed from Tamsui to the city of Teipeh, saw patients for an hour or so on two days of each week. Mrs. Gauld acted as interpreter and assisted in dispensing and with the dressings.

In 1905 Dr. J. Y. Ferguson was appointed as medical missionary to North Formosa. Arriving at Tamsui on November 3rd, he at once took over the medical work, and, with the assistance of Mrs. Gauld, treated patients almost every day in the little room above mentioned. As the numbers of patients increased rapidly, it was considered advisable to move to a larger room in the college, which was fitted up as a consulting, dispensary and operating room combined.

When Dr. Ferguson had spent two years in the study of the language, MacKay Hospital was repaired, and re-opened as a dispensary in February, 1907. Five months afterwards permission was received from the Japanese Government to carry on regular hospital work. In thirty years, the building, as is quite natural to expect, had become somewhat dilapidated; further, the climatic conditions had so changed the surroundings as to render the situation most unsanitary. For example, what in "From Far Formosa" is, properly, described as a ravine "with its unfailing stream" sweeping around three sides of the hospital, must now be described as a filthy open sewer, which is devoid of water during the greater part of the sum-

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mer, and where garbage and filth of every kind are allowed to rot under the tropical sun, constantly emitting an offensive odor. We have, however, a good water system in Tamsui, and with that convenience almost any place may be made sanitary. The Foreign Mission Committee have already granted the request of the North Formosa Mission Council for a new hospital to be erected on the beautiful site already owned by the Mission. We hope to be able to begin building not later than next spring. MacKay Hospital will continue its good work for many years, we hope, as an opium refuge, and as a place for the treatment of such cases as are not desirable in a general hospital. According to Japanese law we are allowed twelve beds, three in each ward. During the past seven months three thousand patients have been treated, the total number of treatments amounting to nine thousand.

Having given this brief history of the medical work in North Formosa, we may mention a few incidents from the past and present which will afford more insight into the work than would a lengthy description. The cases selected are not interesting from a medical point of view (we shall leave those for the medical report) but are meant to show the way in which, through medical work, the Gospel reaches the masses. We do not confine ourselves to *those treated in the hospital*, which, in former years, was only the *headquarters* of the medical work.

MacKay Hospital, Tamsui

From it simple medicines were sent out to the various chapels, and many of the preachers in those chapels, having had some training in MacKay Hospital, were able to relieve much suffering. From the medical report of 1889, two cases have been selected, whose history we have been able to observe. No. 1 is given as follows: "Jim Sui, thirty-two years old, an opium smoker, was, by profession, a Taoist priest. Malarial fever and pyrosis made him a despondent invalid, ever trying to cure himself by all sorts of Taoist incantations, sorcery, etc. Some asked him why he did not go to the chapel, but he was unwilling, having often before maligned the man who dared to proclaim but one true God, and one way of salvation. He, however, submitted his case, and Lau Tsai (the preacher at the chapel) among other things, gave him gentian, iron, quinine and ipecac. He ceased taking opium, and is one of the very few in North Formosa who have given up using the drug. Slowly he regained his strength, being, meanwhile, greatly interested in such expressions as, "Come unto me, all ye that labor and are heavy laden." It was thought advisable to take him on as a student. After a time he went forth as a herald of the Cross, and is now on the East Coast, where he labors with much acceptance."

Jim Sui is now the Rev. Li Jim Sui, the loved and respected pastor of Toa-tiu-tia, one of our most flourishing congregations. He is

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now over sixty years of age, but last year he had ambition and perseverance enough to try, and to pass successfully, the examination set by the Presbytery for those wishing to qualify for ordination.

No. 2 is given in the same report as follows: "Keh Chhun, for a long time antagonistic to the Lord's work, prevented his grandson receiving instruction, and led in persecuting and forcing him to leave the vicinity. On Sabbath's Keh Chhun's post was at the ferry-boat, threatening all on their way to unite for prayer and praise, and hurling vile epithets if they persisted in crossing. Such a ready and provoking calumniator was he that a nickname was given him on account of it. One day, entering the mission church, he was courteously interrogated regarding his name, surname, age, and place of habitation; and, in reply, said he was sixty years old. Then he was asked if he hoped to eat rice another sixty burning summers, to which he answered, "I don't look forward to being here long." On being told of his sin, and questioned as to where he expected to go at death, the old man said he had no sins, but had a bad cough that would probably kill him. The preacher promised to prepare something to make his cough easier, and exhorted him not to hinder people attending appointed meetings. He seemed softened and humiliated, said he, too, would be on hand when the rest were, and fulfilled his promise. A large number having

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assembled soon after, he was surprised, and impressed, by seeing so many of his countrymen singing and joining in the service. The converts were amazed to find him amongst them, instead of being at the ferry-boat reviling. The second Sabbath he came with his son and grandson, and on the third, brought his old wife. Former companions at the ferry-boat crossing began in turn to revile and persecute him; but with his sharp tongue he silenced the whole of them, and there stood up in defence of Christianity. Eventually he was elected an elder at that station, and on his deathbed expressed a wish to see the same preacher, who arrived in time to pray with the dying man, and to sing the 10th hymn (Psalm 121) "I to the hills will lift mine eyes." Fearing interference of relatives, when near the dark valley, Keh Chhun gave strict orders that he should be buried according to Christian rites."

The Rev. Giam (A Hoa) with his characteristic thoroughness, has inquired into the history of Keh Chhun and his clan, with the following result: Keh Chhun, although one of the greatest persecutors of the Christians, was the first of his clan to accept Christ as his Saviour. His wife is still living, is ninety years of age, and a devoted Christian. Of the clan, numbering one hundred and fifty persons, only ten are still heathen. They have given us one of our most enterprising and reliable pastors, the Rev. Keh, who has general oversight of

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our work on the East Coast, and also a student, Keh-Tsu-Ki, who promises to be a faithful minister of the Gospel. During the past seven months, seed has been sown which we trust will take deep root, and, in due time, bring forth its fruit. Every day is filled with opportunities, and we see much that is encouraging.

One day a merchant of Tamsui sent a messenger to our house, requesting that we should go to see a young friend of his, who lived in a village about eight miles distant. We consented to go, and chairs were awaiting us at the appointed hour next morning. We found the patient in a very serious condition, having suffered three months with chronic dysentery. He was very anæmic and dropsical. After making a thorough examination, we could not hold out much hope to his family, but promised to do our best. In three days the dropsy and œdema disappeared, and, much to our surprise, in one month he was quite well. The patient himself did not manifest any extraordinary amount of gratitude, but his relative, who is editor of the Chinese department of the city daily newspaper, called at the hospital to thank us. That week there appeared in his newspaper a very flattering account of our work, with the result that within a week our daily number of patients had increased from one hundred and fifty to over two hundred.

Sia-î-Bak, a blacksmith, was carried into the hospital in a very critical condition. He had

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suffered from an acute attack of dysentery for eight days. He was greatly emaciated, and, being an opium smoker, had little strength to resist the disease. Before the crowd of patients in the waiting-room, he loudly proclaimed his intention, if cured, of bringing all his idols to the hospital and burning them in the courtyard. In a short time he was cured of his dysentery, and also had given up his opium. He then offered to fulfil his promise, but was told that Christianity did not consist in any such vain show, that burning his idols would not make him a Christian, but that he must come regularly to worship and learn about the one true God, and Jesus Christ the only Saviour of men; and then he might make his choice between the God of all the earth and his old gods of wood and stone. So he is coming to church, and the spirit of God will most surely teach him, and lead him into the Light of Life.

In-î-lau, aged thirty, a hunter, blind for a year and a half, has just returned to his home on the East Coast, with his eyesight restored and his heart filled with thankfulness to the God of love. He was greatly impressed by the verse "God so loved the world that He gave His only begotten Son," etc. He used to repeat these words very often, even while under chloroform during operation.

Tan-liong-tsoan, aged sixty, a farmer, was for several years troubled with indigestion and eczema. Dieting, stomach-washing, etc., in a

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short time relieved him of his trouble. He then brought his wife, who had had malaria for over a year, and who for three months had not left her room. Quinine and iron restored her to health. Lastly, he brought his son, who for years had had epileptic fits. During the past year he had from two to six attacks each day. Bromides, dieting, fresh air and indigestion mixture have improved his condition wonderfully. He has not had a seizure for more than a month. The father, who formerly was an enemy of the Christian Church, now comes to service regularly with his son, and also attends Bible Class on Sundays in the hospital.

You must not gather from the foregoing that the hospital is merely a "catch" for the purpose of filling the church pews. It is, in itself, as are the evangelical and educational institutions, a real expression of God's truth. Through it the Divine love and pity are so simply and practically expressed, that a "way-faring man," even though he be a "fool," can understand. These three form a complete unity. Any mission lacking any one of them is working with a handicap. The doctor must give expression to the truth he wishes to convey, mainly through his healing art. If he has no special gift, God is yet able to use his conscientiousness and faithfulness in the discharge of his duty, his love and sympathy with his patients, not only for the bringing of peace to the heart, but for the relief and cure of physical ill. A properly

MacKay Hospital, Tamsui

organized hospital, however, includes preaching, and teaching in a simple way. Three days a week are set apart for seeing out-patients. To these the Gospel is always preached before they receive treatment. In-patients are taught regularly by the preacher and the Bible-woman.

To follow up our method of letting facts speak for themselves, let us peep into the hospital on what we call "Dispensary morning." It is a summer morning, the dawn just breaking. Already a crowd is assembled at the door, the majority having walked four or five miles. At seven o'clock the door is opened, the patients file in, and are seated, in the order in which they enter, from front to back. When the one hundred seats are filled, tickets numbered from one to one hundred are given out, and the name and number of each patient is recorded. Those who have not received tickets must wait until the afternoon, and pay a small fee, or come again next dispensary morning. Tickets having been distributed, patients are free to go where they please until nine a.m., when service begins. The service, which lasts half an hour, is conducted by a native evangelist, the doctor himself usually taking one service a week. The audience is, as a rule, attentive. The suffering often make the best listeners. They are anxious for any message of comfort. We try to fill our messages with Eternal hope. Those of us who come in really close contact with heathen despair—how we value that word

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—"the hope that maketh not ashamed!" There is no lack of illustrations in speaking to a dispensary audience. They are taken from the immediate surroundings, sometimes from the patients themselves, who do not seem to object in the least.

The service ended, the patients, in order, exchange their tickets for prescription blanks, then come to the consulting room for examination, after which they present their prescription to the dispenser and receive their medicine. During the brief time allotted to each for examination there is seldom opportunity for conversation further than to invite them to come to church, but even this is often effective. The majority of those treated come to church at least a few times, and many become regular attendants.

This, then, is the work of one department of a harmonious organization, the object of which is to bring the Gentiles to the Light, and lead the nations to bow down before the King of Kings.

QUESTIONS

1. What diseases are most prevalent in Formosa?

2. What reason is there to think that malaria will be less prevalent in coming years?

3. How are diseases in Formosa treated by native physicians? What do you think of their

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method of treatment? If you were ill, would you be willing to have a native doctor called in?

4. Why do so many of the men in Formosa suffer from defective teeth?

5. What reason is there for thinking that they will not give up the habit which destroys their teeth?

6. If a Christian dentist asked your opinion regarding the advisability of his opening a dental college in Tamsui, what would you advise? On what is your opinion based?

7. Would our Foreign Mission Committee be justified in opening a dental college in North Formosa?

8. What was done by our missionary for sufferers before MacKay Hospital was established? What was there in his course to commend it?

9. Sketch the history of MacKay Hospital.

10. If there had been no hospital established there, what, in your opinion, would be the condition of the mission now?

11. Mention some of the direct and indirect results of work in the hospital.

12. Do you know any place where money has been invested to better advantage than in erecting MacKay Hospital? If so, where?

13. How does the number of treatments in MacKay Hospital compare with the number in any hospital with which you are acquainted?

14. Where could a Christian physician accomplish as much good as in an institution like MacKay Hospital? 191

CHAPTER XVI.

DEVAJI, A MAN OF FAITH.

REV. F. H. RUSSELL, B.A., CENTRAL INDIA.

WE had just returned from our afternoon prayer meeting, and I was standing in the garden, supervising the work of some of our orphan boys. One of them called my attention to a man who had just entered the gate of the compound, and was evidently waiting for permission to come nearer. His dress showed him to be a stranger to our part of the country, and his general appearance differed entirely from any of the castes with which we were familiar. I beckoned to him, and he approached with considerable hesitancy. He had never, it seemed, spoken to a European before, and was not sure how he would be received. A few words put him at his ease, however, his diffidence disappeared, and he was soon telling me, quite unreservedly, his interesting story.

He was a drover by trade, and had a little farm down in the southern part of our district, beyond the Nerbudda River, about eighty miles from Dhar. He belonged to the Charan caste,

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a section of which had migrated, several generations ago, from its home in Kathiawar, on the west coast of India, and settled in the Barwani state. Their descendants were now scattered over various parts of the district. They had been influenced, naturally, by the Hindus amongst whom they lived, and had adopted from them the worship of Hanuman, the monkey-god; but they had retained much that was characteristic of their people, notably their peculiar dress and their sturdy independence. Devaji, as I found his name to be, was a man of considerable influence among his people, partly because of his belonging to the head family in the caste, though not the eldest of that family, and partly because of his intellectual superiority. Almost as far back as he could remember his mind had been set on higher things, and he had learned to read and write that he might be able to study for himself any books on his own or on other religions that might come to his hand. In his eager search after truth he had followed one after another of the religious teachers of his caste, hoping to find some answer to the questions that perplexed his soul; but all to no purpose. By one of these he had been assured that he would find peace only when he came in contact with the Biswasi people, the people of the faith; but more than this he could not learn, and his search seemed fruitless.

He had come up to Dhar, with some of his

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people, to buy cattle. The market was held on Thursday morning, but he had come the afternoon before. Passing down the street where our meeting was being held, he had heard the singing and had come in. I had not noticed him amongst the crowd of Hindus who usually attend our meetings, but the Spirit who had led him there brought home the message. "As I sat there, listening to you," he said, "I felt that this was the truth I had been seeking so many years, and now I want to hear more of it." I took him into my study, and there, for an hour or two, we went over again the wonderful story of the love of Jesus—never more gladly told or more eagerly listened to. It was a joy to see the marvellous intensity of soul with which he drank in the saving truth. I had other duties which needed attention, so, as the man's eagerness was not abated, I called one of our native evangelists and gave Devaji into his care, telling him to teach the latter all he could of the Gospel message. The evangelist came to me, next morning, to say that Devaji had kept him up most of the night asking questions, and was still unsatisfied: thereupon further provision for his instruction had to be made. And thus it went on, with little intermission, until Saturday morning, the man hardly sleeping or eating in the interval, so engrossing was his desire to learn all he possibly could of the new-found Saviour.

On the Saturday morning he came to me and

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said that he had learned a good deal of this new truth, and had come to believe that Jesus was the only One who could save; but he did not feel He had saved *him*. I explained to him what faith in Christ meant; and we knelt together in prayer, asking that he might be given grace to accept Christ as his personal Saviour. We gained, during prayer, an assurance of Divine acceptance that found voice in thanksgiving for another soul brought into the light after so many weary years of darkness and despair. As we rose to our feet I did not need to ask him if he had accepted, for his whole face was illumined by a light and a glory that could only have come from the indwelling Presence. Like Moses on the Mount, he had been face to face with God, he had seen a vision of the Eternal, and from that day to this the vision has never left him.

Devaji had made good use of those days of study. He knew what should follow an acceptance of Christ, and he now asked to be baptized. For a moment we hesitated. He was so untried, and we have learned by bitter experience the devil's power over souls that have just come into touch with Jesus. "Wait a little," we urged him. "Go back to your village, learn more about Christ, show by your changed life the reality of your faith in Jesus, and then, after a while, you will be baptized." "No," he replied, "I cannot return until I have received the seal of Christ upon me. My people

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will not believe me. 'Where,' they will ask, 'is the evidence that you have been acknowledged as a Christian?' and so I must be baptized before I return." We had been studying in our teachers' class the story of Lydia's conversion, and he was familiar, too, with the story of Philip and the Eunuch, and in the words of the latter he asked, "What hinders me?" I felt my want of faith rebuked, and my eyes were opened to see that here was a choice soul, peculiarly prepared of the Spirit, ready to go forth, now, with the seal of apostleship upon him, to do valiant work for the Lord to whom he had just given himself with all the fervor of an intensely loyal spirit. He was baptized the next day, at our afternoon service: and of all the happy faces there, none was more radiant than that of the man whose longing feet had been brought, at last, into the ways of peace.

And now he was all eagerness to tell his wonderful story to his people. Early on Monday morning he left us for his long and weary walk (for he had no horse) to his home, eighty miles away. He reached there on Tuesday evening, and, after partaking of food and rest, started out for the villages where the people of his caste lived. Wednesday and Thursday were spent in telling the story of his wonderful experience; and seldom has that story, as old as Pentecost, been told with greater fire or more consuming love. Then, on Friday morning, he

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started back again on the long, weary road to Dhar. He came into my study on Saturday evening, just after the close of my class, and fell at my feet, exhausted and speechless. I was troubled. I knew enough of what generally awaited converts on their return home, to fear that he had been persecuted, and had run away. I did not know, then, that Devaji was not of those who run away. As soon as he was able to speak, I asked him, anxiously, "Devaji, what has brought you back so soon?" Imagine my joy on hearing him reply, "Sahib, I have come back, bringing with me four of my people to be baptized as I was," and there they were, standing outside, waiting to be admitted. These were the glorious fruit of that first week of his Christian experience, during which he had walked two hundred miles, and had spent himself, in body, soul and spirit, for his kinsmen according to the flesh, that they might know, with him, the unspeakable joy of believing in Jesus.

All this occurred over six years ago. The first week was but the beginning of greater things. He had to undergo many tests of faith, but these did not for a moment dim the vision he had caught in that never-to-be-forgotten day when he gave himself to God. He was persecuted by his own people and by the native officials of his district. The former would have nothing to do with him once they understood what becoming a Christian would mean for

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him. His own family turned against him, his two older sons being especially bitter, though they continued to live with him. For some time the cross was a heavy one; but he bore it bravely and without complaint, and at length his earnest, faithful life began to make itself felt. He was a man of unusual discretion and intelligence, and his opinion had been much sought after by his caste people. They soon found it a serious loss to be deprived of his advice and assistance, and they began to seek for some means of reconciliation. Failing to persuade him to forsake the new religion, they resumed their former visits to his house—even eating with him. Shortly after his conversion, his oldest son was suddenly taken ill, as the result of exposure in the jungle, and, after a severe attack of fever, lost his reason. He was in this condition for some months, during which the father took him to several hospitals in the district, in the hope of obtaining cure; but with no success. His people looked upon this trouble as a token of the wrath of the offended gods, and begged him to take up the image of Hanuman, which he had thrown into the river, and reinstate it in its old place in his home. They urged him, too, to call the priest of their caste and have him repeat certain incantations over the youth's head and hang charms about his neck. But he turned a deaf ear to all their proposals, declaring his faith that the Lord would, in His own good time, heal his boy. His faith

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was honored, and it was not long before he had the joy of seeing his son restored to his right mind. The young man's first act, upon recovery, was to come up to Dhar, and ask to be received as a Christian. When we enquired what it was that had turned him from his former opposition to Christianity, he replied that he had come to believe that Christ had cured him when all else had failed, and he now wished to devote his life to His service.

The period of active opposition was now practically over. Critical eyes had been watching Devaji's life for many months, and his people had come to realize that any change in him was for the better, and that, while he had always been held in respect, he was now more worthy of their esteem than ever. So they concluded that his new religion was not the evil thing they had believed it to be, and they were ready to give his story a more patient hearing. In course of time his wife and all his children were baptized, with the exception of his eldest daughter, who had been married into a family in another place. His influence did not cease here. One after another of his friends and neighbors were brought to Christ, until quite a little band of Christians were gathered about Bhudra. To set Devaji free for unhindered evangelistic work among his people throughout the Barwani district, a little assistance was given him in order to provide a substitute in his farm work during his frequent absences;

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but nothing in the nature of salary has been paid him: there is nothing to take away, in any sense, from the purely voluntary character of his work of love. For several years he has given himself as fully as possible to the preaching of the Gospel to his caste-fellows, and has proved a welcome visitor wherever he has gone. However frequent his visits, they have been neither numerous enough nor lengthy enough to please those to whom he goes, who seem now to be more eager to hear the message than they were anxious, in former years, to oppose it.

Nor is his influence confined to the members of his own caste. Throughout the whole section he is a well-known figure, gladly received wherever he goes. Even the native officials, who so often set themselves against Christianity for fear of its effect upon their own prestige, have, in many cases, proved his friends. No sooner is his presence known in a town or village, on one of his preaching tours, than he is invited by the head official to come to the courthouse, or place where official business is carried on, and give the waiting people his message. And then is seen the inspiring sight of an eager, expectant crowd filling every available space, with officials conspicuous among them, while this simple, earnest follower of Jesus tells of the Lord he loves and serves. On one occasion, it is told of him, he was working on his farm, at the plough, and had to go into the city of Barwani, a few miles away, to pur-

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chase something from the bazaar. As he passed down the street, in his scanty working dress (the Indian farmer not being cumbered during working hours with unnecessary clothing) he met the *kamasdar* (mayor) of the city, who immediately asked him to come to the courthouse and speak to the people. Devaji began to decline, as he was not in an attire suitable to the occasion; but the official was persistent. The dispute finally ended by our friend being taken to a shop and presented with a new suit of clothes, arrayed in which he was escorted to the place of meeting and invited to preach. So powerful is the influence this man of faith has gained over even the non-Christian officials of his district!

Devaji is not a man of the schools. He has had no theological training, apart from some classes for the study of the Bible, which he attended at Dhar. But he has been liberally educated by the Spirit of God, and has developed remarkable power in the use of the Word. He has an abiding sense of the presence of Christ, and he speaks out of the fulness of that experience. To him God is manifest in all the events of his daily life, and he truly walks "as seeing Him who is invisible." He is, above all things, a man of faith. In his first, glad acceptance of the truth, his unfailing loyalty and whole-hearted devotion to Jesus, and his constant assurance of Divine guidance through all the difficulties and trials of past

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years, he has shown a confidence which nothing could dismay. And to-day that same faith is operating, through the testimony of his consecrated life and enthusiastic love, to break down prejudice and win the hearts of his people to Jesus. Many are setting their faces toward the new Way; and, if God spares him to further years of earnest service, we may yet see this interesting people, of whom he has been the glorious first-fruits, brought, through him, into the kingdom of our Lord.

QUESTIONS

1. Why had Devaji such influence with his own caste?

2. Why could his teachers not assist him?

3. Explain the reference in this chapter to Moses.

4. What do you think of Devaji's reasons for asking to be baptized?

5. Had you been dealing with Devaji would you have baptized him when he requested to be baptized?

6. Mention points of contrast, and also of similarity, between the conversion of Lydia and that of Devaji, also between that of the Ethiopian and that of Devaji.

7. In what measure does the conduct of Devaji correspond with that of Andrew and Philip after they had found Christ?

8. What are the advantages, and what the disadvantages, to a new convert of being per-

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secuted? Quote passages of Scripture to show that the righteous may expect to be persecuted.

9. What saying of Jesus is illustrated by the treatment which Devaji received at the hands of his family?

10. Is the influence of a noble Christian life as potent in Canada as in India? If not, why not?

11. Mention the names of other men besides Devaji who did not receive a college education, but whom God greatly honored in His service?

12. What advantage or disadvantage would a theological education be to a man like Devaji?

13. Had Devaji been the only convert at Dhar, would our mission there have justified itself?

CHAPTER XVII.

FIRST-FRUITS IN HONAN.

REV. JOHN GRIFFITH, B.A., HONAN, CHINA.

IN heathen mythology Minerva was said to have burst, full-grown and panoplied, from the head of Jove. There was no day of small things with her. But that is not God's rule, in nature or in grace. First the tiny blade and rootlet; after many days the waving golden grain. Too often the Church has forgotten the root-striking process, and has not given her missions credit for all that is being accomplished. Prejudices and hatreds are melted; gross and blighting superstitions are broken; degrading customs are overturned; mental stimulus is imparted; vision is broadened; and something of the character of the true and living God revealed, even in the minds of thousands who never gladden the missionary's heart by a personal profession of love for the Lord Jesus Christ.

Fortunately for the joy of the first workers in Honan, results more amenable to statistical tabulation were given them almost from the very beginning of their labors. Indeed, the

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first convert was won before any members of the mission had actually settled in the province. From the vantage point of a Congregational mission station in the adjoining province of Shantung two or three trips were made up river on a Chinese house-boat, to spy out the land in Honan. On one of these trips the Lord laid hold of a man who, during the nineteen years which have since elapsed, has remained a faithful and fearless confessor of Jesus Christ.

Mr. Chou, pronounced "Joe," and ordinarily called "Old Chou" (the epithet "old" being a term of great respect in China), had lived in a Chinese *yamen* an exceptionally coarse, brutal and violent life. After conversion his knowledge of the devious ways of a Chinese court of justice proved very serviceable to the mission in some of its early experiences at the hands of Chinese mobs. But let us hear some of Mr. Chou's story as he himself tells it:

MR. CHOU'S STORY.

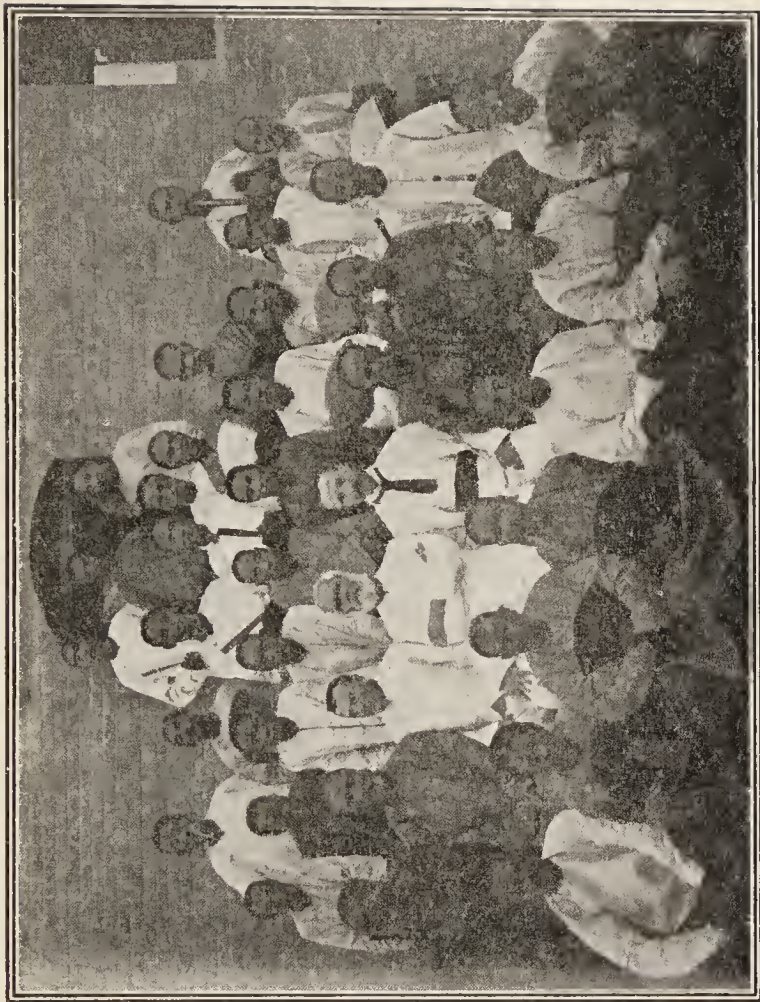
"From my youth I was a *yamen* constable, and was guilty of every sort of offence against my fellow-men. Gluttony, drunkenness, vice, gambling, and every sin with which a man could be charged, blackened my soul. For over twenty-five years I was addicted to the use of the opium pipe, until I had become what millions of my countrymen are—an opium devil. At the age of forty-nine my two eyes became blind. In terror over my prospects, for my

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cruelty and extortion had filled the whole country with enemies, I began to visit every famous shrine and temple. I knocked my head on the brick floors and burned incense to the gods, imploring them to give me sight. Alas, their eyes were as blind as mine, and their ears as deaf as the bricks. I spent my savings in consulting our Chinese doctors, but they just rubbed in stuff which inflamed my eyes and made them even worse. Had I not refused to allow it, they would also have run needles through my eyeballs, to let out the evil spirit, as they say.

“One day, after I had been blind for five years and had given up all hope, I heard everybody talking about two strange individuals who had come over the great ocean, from a land called ‘Canada.’ People called them ‘foreign devils,’ and accused them of many evil practices. Digging out the eyes of children, for use in transmuting base metals into precious ones, was said to be their real object. But they professed to be able to heal many diseases, and, some said, even to restore sight to the blind.

“That news aroused my interest, and, after days of hesitation, I finally ordered my son to lead me to the doctor, whose name was Loa (McClure). He looked at my eyes, and remarked, ‘There is a plan. But you have come too late. We are just leaving here. Come again when we return next year.’ I was in a rage, and decided that he was a humbug and



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would never come back. For months afterward I was in a state of doubt; but I have learned that when any of these people make a promise they always keep it. In the second month of the following year a Mr. Ku and a Doctor Shi (Mr. Goforth and Dr. Smith) did come along, in a boat. I promptly went to them and entreated for the restoration of my sight. Doctor Shi told me plainly that he would have to cut my eyes with his knife, and, though it made me squirm to think of it, I told him to go ahead. When he was through he tied a bandage around my eyes and told me on no account to remove it. Mr. Ku also exhorted me to believe the Word of the true God, and offered prayer for me. When, a few days later, the covering was removed from my eyes, and I could recognize the number of fingers the doctor held up, I trembled with delight.

“I often asked the doctor what I could do to recompense his kindness, and he just replied, ‘Believe on the Saviour whose love brought us here to help you.’ And that set me listening carefully to the preaching, which had seemed meaningless to me before. When, the same year, a mission station was opened twenty miles away, I went there to learn more about God and His plan to save men through Jesus. More than a year later I was baptized.

“At that time I was the only believer in North Honan, and, thenceforward, I spent nearly all my time preaching about Jesus, until

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the Boxer troubles in 1900, when the Church passed through a great persecution, and the missionaries were compelled to escape for their lives. After the mission buildings were destroyed I returned to my home, and for months had to bear much persecution. But when the pastors returned in the autumn of the following year, I hurried to Changte, to see them face to face and rejoice and thank the Lord for His goodness.

“That I should have been kept as His servant for these nineteen years from my fifty-fourth year until this, my seventy-second year, is certainly of the Lord’s great power. Many people sneer at me, and say the foreigners’ magic pill has turned my head, so that I must follow them wherever they go; but I want to testify that it is not just the Saviour of the British people I follow, but the Saviour of the World. Just as truly as there is only one sun in the sky, so truly is there only one Light in the world, and that is Jesus.”

WANG SUNG.

In China, as in all heathen lands, idolatry loves the “high places”; and the most famous centre of heathen worship in North Honan is a small mountain outside the walls of Hsunhsien, the native city of Mr. Chou. From the beginning of its work our mission has made it a point to present the Gospel, as fully as possible, to the tens of thousands who flock to its

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great spring festival every year. The results have been encouraging and, in individual cases, remarkable.

Not long after Mr. Chou's conversion, he was privileged to sow the seed of truth in the heart of a Mr. Wang, who, like many other childless men and women at the festival, was going the round of the temples to pray for a son. Wang was a little man, of tremendous energy and of a fiery and impetuous disposition. Once, when feeling that he had been unjustly treated by his father, though not daring to resist parental authority, for in China a father may inflict even the death penalty upon a son, he laid his left index finger upon a block and deliberately chopped it off, to show his father how angry he felt.

With characteristic whole-heartedness he accepted the Gospel for himself, and, with equally characteristic fearlessness, began to proclaim it on the streets of his native town, right in the face of all the vile slander and calumny directed against the missionaries, which then passed for truth in Honan.

Soon a group of over forty men and women were studying the Gospel; but, unfortunately, their lack of knowledge of Roman Catholicism exposed them to the scheming of a Jesuit priest, who set himself to break up the company and proselytise its members. In a public debate, which developed over the affair, the priest's noisy and prolix argument, that Peter had, un-

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doubtedly, been made keeper of "the gate of Heaven," fell rather flat when Wang replied that the Scriptures plainly showed there were *twelve* gates to Heaven, and it was immaterial to him by which of the other *eleven* he entered, in case Peter did not admit him.

When a mission station was opened at Hsin-chen, twenty miles from his home, Wang walked to it almost every Sabbath morning for ten o'clock service. In the afternoon he walked home again. He was as full of energy and hustle as the proverbial New World business man. He was very outspoken, too, and did not hesitate to criticise the missionaries if he thought they needed it.

After the Boxer upheaval, Mr. Wang was invited by Weihweifie station to give all his time to preaching the Gospel, which he continued to do until the spring of 1908. At the great spring festival in Heun-hsien, where he himself had first heard the Word of Life, he proclaimed that Word with all his old joy and faithfulness. When the strain of those two weeks was over he had to go into the hospital. Bright's disease developed rapidly, but he was ever cheerful, and faced the inevitable fearlessly. Early in May his body was laid to rest, after a death so joyful and triumphant as to make a great impression, not only upon the Chinese Christians, but upon the missionaries as well.

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CHEN TUNG TANG.

One of Mr. Wang's neighbors was a bright and lovable schoolboy, named Chen, whom he set himself to win for Christ. Before many months the lad, then fifteen years of age, was one of the brightest of the little Christian company. His parents who, at first, had thought of his going to the evening meetings of the "new sect" as only a boy's freak, set up a fierce persecution of him as soon as they found he was deeply in earnest.

But the suffering only strengthened the lad's faith, and led him to throw himself more implicitly on the Saviour. He was ordered to leave home, but he still remained firm. At the same time the Jesuit priest was exercising all his ingenuity in trying to force him to join the Roman Catholics. Finally the pressure became so great that he fled fifty miles to Changtefu, where a mission station had just been opened. After a year and a half of further study, he accepted a position in the mission dispensary there.

Four years later (1902) the death of so many thousands of their Christians, and the urgent demands of their re-opening work, made it impossible to secure a competent teacher from any neighboring mission, and Mr. Chen was asked to take temporary charge of the Boys' Boarding School (now the Norman McPhee Boarding School) at Changtefu. He had little knowledge of arithmetic and geography, and

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none of algebra, euclid, etc., but his fine character and studious habits subsequently commended him for permanent appointment, and the choice has been fully justified by results. For these seven years he has been a hard-working student as well as teacher, and has attained such proficiency as to be now able to carry his students to the end of the High School course. Three other teachers work under him, for the school of fifteen pupils has grown to seventy-five, and would be much larger if more building accommodation could be secured.

Shortly after beginning his teaching work Mr. Chen, being deeply impressed by reading a work entitled, "Luther and the Reformation," formed for himself three resolutions: first, to despise reputation and riches; second, to work hard to improve his scholarship; third, to be earnestly faithful in his service to God. That he has, thus far, been conspicuously faithful in his adherence to these principles, the writer can fully testify. Sixteen years of Christian service have developed the converted school-boy into a young man of inestimable value to the Church of God in Honan.

WANG FU LIN.

But not in one place alone was the light breaking in Honan. Fifty miles from the district of which we have just been speaking, a professional story-teller (one of the curious institutions of Chinese society) heard a story

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more strange and entrancing than those which caused Chinese audiences to hang upon his own lips. Wang Fu Lin was a born orator, and, until his thirty-eighth year, his story-telling powers captivated his fellow-countrymen in every town and city which he visited. His wonderful success betrayed him into various excesses which early brought him to the verge of the grave.

To opium he was a helpless slave. Before the Canadian Mission reached Honan, Pastor Hsi of Shansi had sent a man to establish an opium "Refuge" at Changte, and thither the poor slave went, hoping to break his fetters. For two years he acted as a sort of assistant to others in the Refuge who were breaking off the habit; but, though constantly hearing something of Gospel truth, he never surrendered to it, nor mustered courage to give up the drug.

Returning to his native town, utterly impoverished, and discouraged almost to the point of suicide, he met one of the recently arrived missionaries and was taken by him to Chuwang to see Dr. McClure. Within three weeks he had broken off the opium habit completely and, returning home, spent his days in joyfully searching the Scriptures and in telling the good news to all who would listen.

A neighbor, Mr. Cheng, who had smoked opium for eighteen years and reduced his naturally strong and giant frame to a tottering skeleton, was brought under conviction of his

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sin. For forty-five days he prayed and struggled for deliverance, until his agony was so great that even his own wife entreated him to give up the contest. But he was a man of great determination, and, resolutely decreasing his allowance every day, soon won his way to freedom.

When, three years later, the mission station was opened at Changte, Mr. Wang was invited to give assistance in preaching. In the meantime he had become a Gospel speaker of great power. His heart was aflame, and his lips poured burning eloquence as he told of the love of God in Jesus Christ. For two years he threw his whole soul into the preaching at Changte, and was of inestimable service in beginning the work at that centre.

Then his undermined constitution gave way, and by the middle of the following year tuberculosis had finished its work. But Mr. Cheng, long ago restored to health and vigor, has taken his departed neighbor's place on the preaching staff, and puts his big body, vigorous mind, and persuasive heart into the unceasing campaign in Honan.

QUESTIONS

1. Where is Honan situated? How does it compare in size and population with the other provinces in China?

2. How, and when, was work begun there? When did our Church send her first missionaries

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there? Name some who have occupied the field.

3. If diseases of the eye are common in China, what reason can be assigned?

4. What do you know of the Chinese physicians and their methods of treating disease?

5. What effect has opium upon the human system?

6. Why is it so difficult for a confirmed opium smoker to give up the use of the drug?

7. What are the effects upon the system when the opium habit is given up suddenly?

8. What is gained by preaching the Gospel at the great festivals?

9. Why do the Chinese desire to have sons rather than daughters in their family?

10. In what ways have our missionaries suffered from the interference of the Jesuits?

11. Can you think of a better answer to the Jesuit priest than that given by Mr. Wang?

12. Why is a Chinese convert often persecuted by his own family?

13. What allusion did Christ make to this form of persecution?

14. Estimate the value of the three resolutions which Mr. Chen made.

15. Do the first-fruits of Honan, even if there were no others, justify the investment of lives and money there?

CHAPTER XVIII.

LOYAL THOUGH PERSECUTED.

REV. MURDOCH MACKENZIE, D.D., HONAN,
CHINA.

THE year 1900 will go down to history as Boxer year in China. The attention of the civilized world was then, for a time, concentrated on north China; and the events of that fateful year have already had an important influence on the whole Chinese Empire. The loyalty of the Chinese Christians was then put to a very severe test, with results from which the Church of Christ has much to learn.

Evangelistic work in north Honan, conducted from centres within the Provinces, was begun by the Canadian Presbyterian missionaries in 1890. Opposition developed soon after the first station was opened. The Honanese did not wait to observe how the foreigners would live and labor. They took time by the forelock, and looted the Chu Wang compound, hoping by such means to compel the workers to withdraw just when God had given them an opening.

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The mission station was plundered, but the foothold gained was retained; and it became the aim of the mission to make it a centre of Christian activity. The Gospel was preached, Christian literature was distributed, and the heathen were compelled to see many of their countrymen coming under Christian influence and example. If this continued they would certainly be led to trust in Christ.

Foiled in their efforts to compel the workers to withdraw, the heathen then resorted to other tactics. Regarding the missionaries as "foreign devils," it was natural that they should accuse them of devilish conduct. Theirs was a dangerous foreign doctrine, not recognized by the followers of Lao Tzu, Buddha, or Confucius.* To delude and bewitch the ignorant Chinese was said to be part of the Christian propaganda. Scooping out the eyes of children and putting poison into the wells, were charges frequently made against the foreigners, and it was at their peril that men countenanced such vile teachers.

The early converts soon found what it cost to declare themselves Christians. Friends and foes derided and maligned them. Since trusting in Christ they had removed the ancestral tablets from their homes. This showed that Christianity had made them unfilial! They no longer prostrated themselves before the idols, nor burnt incense in the temples, and so were regarded as irreligious. Yet men sought to compel them to pay idolatrous, theatrical, and

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other dues, as if they still remained heathen. On refusing to pay these, threats of personal violence were used to intimidate them. The crops of some were stolen, and the use of the village wells was denied to others. When drought, followed by crop failure, scarcity of food, and much physical as well as mental suffering, occurred in the district in which foreign Christians resided, ominous stories as to their connection with these calamities were circulated, and believed, by many Chinese who, in their turn, looked with aversion and horror on their Christian fellow-countrymen. Intelligent Western Christians would not be greatly moved in such circumstances, but they had a discouraging effect on Chinese converts, who were but babes in grace.

Moreover, many officials were pronouncedly anti-foreign, and those in close proximity to them cherished similar sentiments. Chinese gentry and scholars scorned the religion of the crucified Nazarene, while merchants and tradesmen were not disposed to ally themselves with the slow-growing Christian communities. Only the common people, and not all of these, heard the Gospel tidings gladly.

Life in such an environment had a bracing effect on many of the Christians. Their reading of the New Testament led them to see that, from the very beginning, the world hated and antagonized the Church of Christ. Jesus Himself was despised and rejected of men, reviled

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and persecuted, condemned and crucified. He prepared His followers to expect like treatment. It was enough for the servants that they should be as their Master, and they must walk in His footsteps.

The year 1899 closed the first decade of our mission history in Honan. Many strange experiences were compressed into those ten years. At their close the outlook was distinctly encouraging. The Church was growing slowly and steadily. Open doors of opportunity abounded on every hand. Outside help, so much needed and appreciated in the early days, could now be dispensed with. Honan Christians were able, with a fair measure of intelligence, great fervour, and assured conviction, to preach Christ to their own people. Christianity seemed to be deeply rooted in many little centres in north Honan.

During that year, Boxer corps were formed in the provinces of Shantung and Chihli. These men were regarded as zealous patriots, pledged to defend China from foreign aggression and invasion, engaging Imperial patronage, and ready to prove their loyalty wherever, and whenever, called on to do so. In order to fit them for their work, military drill was practised, and, added to this, they claimed to possess some knowledge of the magic arts, which gave them great influence with certain classes of people. With the rise of the Boxer organization there was manifest a gradual change of attitude on

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the part of many Chinese towards foreigners. It was noticeable, too, that there was unusual activity among numbers of the higher officials in Peking. Special and Imperial Commissioners were dispatched on important errands to various parts of the Empire. Large sums of money were demanded to meet pressing and perilous needs, and the people were gradually being prepared to meet some great crisis. As 1899 drew to a close, strange rumors as to China's intentions were spread abroad. A Church of England missionary was brutally murdered in Shantung province on the last day of the year, and it was freely hinted that a similar fate was in store for all missionaries, and other foreigners as well. Observant men, familiar by long contact with the Chinese people, familiar with their thought and with their life, warned men, both in high and in low positions, of some coming danger—and were laughed at for their pains. Some did not hesitate to say that such prophets of evil had Boxerdom on the brain, and it might be necessary to take steps to restrain them. The fact remained, however, that the Boxers were steadily increasing, and ominous forebodings as to the future kept pace with their growth in numbers. China's sky, in those days, was dark and lowering, and the impending clouds must ere long burst.

Every department of Christian work was being carried on in Honan as usual while such

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strange rumors were floating through the country. The future was known to God alone. While the opportunity for serving Christ remained, His servants must take advantage of it. When He permits the door to be closed, then, and only then, must the work cease.

While mutterings of the coming storm were heard in many parts of the seaboard provinces, it was still hoped that the disturbed area would not be a large one. Honan, being far inland, might escape the calamities about to visit other sections of the Empire. Even if affected, only the tail end of the storm would reach the interior.

Events moved rapidly in north China during the spring of 1900. What happened at the circumference of the nation was soon made known at the interior, and in the month of June all sorts of wild rumors reached our mission stations at Honan. The expected rising had taken place in the north; Boxers had attacked and defeated foreign troops; railway and other property had been destroyed; foreigners, without any distinction whatever, were doomed to annihilation; and China would soon be rid of the "foreign devils." The crusade was anti-foreign as well as anti-Christian. In a very short time it became apparent that it might become inhuman, and even diabolical.

Those were perplexing days for the Honan Christians and their Canadian friends. Work in every direction soon came to a standstill.

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Friends and foes became excited. Fresh rumors went abroad daily, and stories lost nothing in the telling. Missionaries were confined to the compounds, and had hands and hearts full there. The Christians had their homes to look after, yet desired to render aid to their spiritual guides. All were exposed to danger by staying, and the disturbed state of the country made flight difficult. Only the missionaries could flee, and could they find it in their hearts to leave, in such peril, the converts God had given them? Local conditions at each station soon made it clear that continued stay would increase the danger, excite an already inflamed rowdy element among the people, expose the Christians residing with them to new anxieties, and give the heathen daily ground for fresh charges. The earthly factors may go, but the Good Shepherd will remain. He will tend the sheep and lambs of His flock. The beatitude of those persecuted for righteousness' sake will be fulfilled now in their experience, and their time of need will show Him to be a Friend indeed.

When it was at length decided that all the missionaries should seek greater safety by flight, a number of the Christians volunteered to accompany them, with the view of rendering any service in their power. By the way, all had a fair share of the tender mercies of the heathen mobs. What of the Christians who remained behind in Honan? Some of them saw

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the missionary homes attacked and plundered as soon as their owners had gone. It now became the hour of darkness for Christ's little flock. The long-continued drought made the people desperate, and it required but slight incitement to drive them to all sorts of unlawful measures. Their crops having failed in succession, starvation stared them in the face. The Boxer upheaval gave to multitudes the opportunity for which they longed. Lawless men organized themselves into bands for robbery and destruction. They knew that Christianity was banned, and so resolved to terrify and make life bitter for the Christians. Knowing that official power and prestige were against them, and living in villages far apart, the believers saw that any attempt at organized defence or resistance on their part would result in failure. They prepared themselves in faith, and by prayer, to face any emergencies.

The methods employed against the Christians at Honan differed but little in form in any part of the field. Heavy fines were imposed on them by their fellow-villagers and the leaders of the mobs. Their houses were attacked and robbed. Their fields and gardens were plundered. They were beaten by neighbors and officials. Women were insulted until they were almost tempted to commit suicide. A number were suspended by their thumbs and fingers to trees, for hours, until they would promise to pay the fines or give their lands. In one town,

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they were ordered to demolish the chapel built for Christian services. In another, the treatment was such as to compel a few men to take to flight. It was mainly against the men that the rowdies busied themselves.

To understand the situation aright, there are other facts that must also be borne in mind. When the situation was at its worst, no earthly helper appeared to give even a word of sympathy or encouragement. Many of the Christians lacked the bare necessities of life. There was the mental pain induced by days, weeks, and months of suspense and agony, while the tension continued unrelieved, and the forces of disorder were in unrestrained control.

Then it became an Imperial persecution, and all the Chinese were urged to be loyal to their rulers by obeying their edict. The governor of Honan was known to be anti-foreign, and officials found it to their interest, for a time at least, to be pro-Boxer. Thousands of soldiers were quartered in north Honan, awaiting the expected advance of the allied forces, and defeated troops from the north also passed through the province on their way homewards. When, in addition to this, it is known that some villages turned out as many as fifty or sixty men to become robbers at large, one is in a position to see how awful the situation was.

Were the Christians there loyal when persecuted? Unquestioned facts warrant the reply that in the great majority of cases they were.

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They rejected easy and seductive temptations given them to recant. When captured and tortured, they frankly admitted that they believed in Christ, and urged their tormentors to do likewise. An effort was made to keep up regular services in a few places on Lord's Day. In one village, at least, a number of persons allied themselves with the Christians as professed believers. The senior and stronger members in the little Christian churches did what they could to aid younger and weaker converts. Some, out of their own poverty, shared with those who had absolutely nothing to live on. In the darkest hour, they were upheld by God's grace, and confidently believed, and continued to believe, that He would keep them to the very end.

What about the wavering ones? Some such there were. They were loyal at first, but the long-continued suspense broke them down. A few signed papers compromising their Christian profession, but they did not dissociate themselves from the Christians nor cease to regard themselves as of their number. When disciplined, they admitted that their conduct demanded such treatment, and they submitted to it. The number of these absolutely renouncing their faith in Christ was very small.

True, the persecution in Honan was less severe than in the neighboring provinces of Shansi and Chihli. It put Christians to a thorough test, however. They stood the test

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well, and showed conclusively that they were not ashamed of Christ. They, too, were enabled to bear persecution for Christ's sake. The missionaries had no reason to be ashamed of such converts, and their faithfulness filled their hearts with joy and hope.

In the provinces bordering on Honan, where most ingenious and diabolical methods of torturing the Christians were employed, Christ's followers gave the clearest proof of their loyalty and steadfastness. They could suffer; but sin, by denying their Saviour and God, they would not. Volumes have been written, giving detailed accounts of what the Christians endured, how they testified, their patience in fiery trials, their long-drawn-out agonies, and triumphant dying testimonies. In north China a great multitude of men, women and children, during the summer and autumn of 1900, passed, through great tribulations, to the martyr's reward and crown. They were hacked to pieces and burned, they wandered about in sheepskins and goat-skins, being destitute, living in deserts and mountains, in caves and holes in the earth; thus becoming followers of the great cloud of witnesses, who through faith and patience, inherited the promises.

“A noble army, men and boys,
The matron and the maid.
Around the Saviour's throne rejoice,
In robes of light arrayed.

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They climbed the steep ascent of Heaven,
Through peril, toil and pain,
O God! to us may grace be given
To follow in their train."

QUESTIONS

1. On what ground did the Chinese persecute missionaries before the Boxer movement arose?

2. Had the Chinese any reason to be suspicious of foreigners?

3. Mention some of the accusations brought against missionaries.

4. What is the ancestral tablet? Why is it venerated?

5. What effect had persecution upon the Christians at the time of the Boxer uprising?

6. What were the results of the first ten years of missionary effort in Honan?

7. What was the aim, or purpose, of the Boxer movement?

8. In what part of China did it originate?

9. Even if there had been no missionaries in China, would there have been a Boxer uprising?

10. If you had been a missionary in Honan, at the time of the persecutions there, would you have tried to reach the coast?

11. Can you trace any points of resemblance between the persecutions in Honan and those instituted by such Roman Emperors as Nero, Domitian, Trajan, etc.? How would they compare with the persecution of Christians in Scotland?

CHAPTER XIX.

DIFFUSING THE LIGHT.

REV. DONALD MACGILLIVRAY, M.A., B.D.,
SHANGHAI, CHINA.

GOD in divers ways is diffusing the light of His knowledge among men. Some ten years ago He called me to change my method to that of the diffusing of light by means of Christian literature. Let us hear some examples of this method: first, among those outside the Church; second, among those within the Church.

I. OUTSIDE THE CHURCH.

1. On one of the busiest streets of Peking stands a little bookshop. The sign which, Chinese fashion, hangs downwards, tells us that all kinds of new books are on sale within. But what cares sleepy China for *new* things? She considers that the old is better; the old is the only kind worth buying. Still, there are a fair number of long-robed scholars who, Nicodemus-like, slip into the little shop, especially after dark, to buy the Western Classic, otherwise called the Bible, and books about the won-

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derful world which God made—books about eclipses, that prove they are not caused by a black dog eating the heavenly bodies, books about England, whose power has more than once reached even to the dungeons of Peking, and, best of all, if they only knew it, books about the wonderful Saviour of all men, white or yellow. This evening, just before the shutters are put up, there is an extraordinary visitor to the shop. By his dress, he is a palace eunuch. He holds in his hand a list of books on a slip of red paper, and he tells the astonished bookseller that his lord, the Emperor, wrote the list himself, and has sent him to buy a Bible and all the books of the Christian Literature Society. So the light goes into the Chinese Cæsar's palace. What darkness there! What vice in those Imperial slums! Yet the sweet light will shine on all impartially, and be welcomed by prepared souls.

2. War is being waged with the Japanese dwarfs, as the Chinese once contemptuously called them. China, the mighty, is winning victory after victory, and the poor Japs are scuttling away like frightened rats—at least, so say the Chinese Generalissimo's dispatches, and resonant edicts, in excellent language, tell the good news to the nation at large, which swallows it greedily. But, at length, the poor rats are ascertained to be fierce and hungry tigers who will not be satisfied with less than Formosa, Manchuria, and much silver. Fearful

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awakening! Who is there to tell the bitter truth? Dr. Young J. Allen, of our C.L.S., venerable with years, has been closely following the course of events. Blushing with shame for his beloved China, he yet spoke the truth about the war in the paper, "The Review of the Times." When all was over, he resolved to publish that same truth in book form. When the great Li-Hung-Chang heard of it, recognizing Dr. Allen's fitness for the task, he handed him copies of every telegram sent and received during the war. So the great war history came out. The Christian missionary alone is trusted to tell the truth, the whole truth, and nothing but the truth. God's harrows had torn through Chinese pride, and now she had better put her house in order. She has yet to learn many things from the nations of the West.

3. "The Review of the Times," first published about the period of the war between the North and the South, was also to shake China, though not with the blows of war, yet with the blows of truth. It was a voice crying in the wilderness, fearless, impartial, always insistent that China's greatest needs were moral and religious. For many years it went monthly to the desk of the official and counter of the merchant, an eloquent messenger for God. It was a John the Baptist crying "Repent!" and when the axe, afterwards, was applied to the very root of the tree, till every leaf quivered in fearful anticipation of irremediable collapse, people

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recalled that Dr. Allen had foretold it all. Taiping rebels, Boxers and all, would come and cut down the old tree, unless early and complete repentance should avert the judgment. Sleepy Manchus and bigoted Chinese rubbed their eyes and asked, "What shall we do to be saved?" Dr. Allen told them. Perplexed officials whose Provinces were cursed by floods and famines turned over the pages of the paper to learn how India dealt with floods and famines. For years the news of the outside world could be learned by thousands only from this source, and what Dr. Allen said was believed. Information on all sorts of useful subjects was given, but through it all there resounded the dominant note of Christianity. Constant readers saw that all these good ideas concerning law, government, commerce, and agriculture proceeded from that great love to man, which was one of the chief fruits of the Holy Spirit. The ultimate source was the love of God in Christ Jesus who died to redeem all mankind. Dr. Allen has gone to his reward, but his work is only beginning. The *Ta Tung Pao* now goes out weekly, instead of monthly, as in his day, and one high provincial Mandarin orders eight hundred copies to be sent weekly to his subordinates in a Province of sixty millions. Fly abroad, thou mighty Gospel, on the wings of such literature as this! The new modern postal system is our mighty ally.

4. Our Society has waged relentless war

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against ignorance by its books and papers. When scores of missionaries had been killed in Shansi by the Governor and his Boxers, our Secretary, Dr. Timothy Richard, proposed to punish the Province by asking them to give money to found a modern university in the capital, the scene of most of the massacres. Thus did he hope to counteract the darkness which led to 1900. Strangest punishment devised by love! They did not very much like that sort of medicine; but the physician was firm, and the thing was done. Then out came an Imperial edict ordering all the Provinces to begin similar new schools. At the same time was abolished, for ever, the old system of examinations by essays painfully written in cramped little cells. These cells, symbolical of the Chinese mind, used to be one of the sights of Peking and other cities. After this they will be known only from old photographs. The cells are gone, and instead we have the Chinese mind liberated to move in stately normal schools, the biggest in the world, as is meet for a school population which is the biggest in the world. Truly the new schoolmaster is abroad in the land, while the old dominie is rapidly becoming as great a curio as an ancient fossil. The Commercial Press, Shanghai, is the envy of the world's publishers, for it has a monopoly of the biggest schoolbook trade in the world. In the schools we have flags, uniforms, fifes and drums, school riots, smashing of mud idols

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because they occupy rooms needed for school purposes—we have them all. What a ferment in the minds of myriads for the first time drinking the effervescing waters of “new ideas”! How portentous with potencies for good and evil! The light is being diffused. The diseased eye hates it, as the owls and the bats do; but we can afford to trust the Author of Light with all the results. Just think, steadily, for fifteen minutes on the meaning of this crisis for Christ’s Kingdom in this land, and you will pray more intensely for God’s blessing on our literature.

5. Go straight west from Shanghai two thousand miles and you reach Szechuen Province. The Yang-tse, indeed, drains it, but above Ichang, one thousand two hundred miles from Shanghai, navigation is dangerous and costly, and possible only at certain seasons. Until, therefore, the railway is built, this far western Province is in the back water, the last to be reached by the tide of new influences. The missionaries are pouring in there; but before the missionary went the book was the periodical. In a noble city, whose feet are washed by the River of Golden Sand, lived a certain graduate of the old school. Friends praised his learning and quoted the old saw, “The graduate, without leaving his own door, knows everything under heaven.” For years he had felt that this was a true witness, until, one fateful day, a friend brought him a budget

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of books from the capital of the Province, with strange titles, such as; "Chemistry", "Royal Readers," "How to Make a Nation Strong", "A New Way to Save the World", "Deeds and Words of Keetu" (Christ). At first he scoffed at the idea that there was anything worth reading outside the old Chinese standards. Like Commissioner Lin, when asked on his way to exile in Ceylon why he did not read something to while away the time, he might have replied, "Everything worth while I already know by heart." But, finally, his friends persuaded him to taste and see; and he saw. He that had sat in darkness saw a great light. He must have more books. He finds a catalogue and orders a number from Shanghai. Shall he wait for the slow junks to carry them up the rapids, or perchance, let them be wrecked and lost in the rushing waters? No, they will come weeks earlier, and with greater safety, by the rapid couriers of the Imperial Post. He will have heavy postage to pay—\$428.00; but he is thirsty for the good news; he will not wait; he will have them by the quickest route. Every day he goes early and late to the post-office, to see if his new treasures have arrived. And when, at last, they reach him, how eagerly he tears off the wrappers, and sits up all night devouring the contents. The missionary may be far from him, but the post-office reaches him. Surely, here is a wonderful call to slake the thirst of waking millions. Shall we not send

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them the Water of Life? Should not the Canadian Church have at least two men doing this special service for the wide Empire? Other streams are beginning to flow through the land. The tobacco companies are spending thousands to push the sale of their cigarettes in every Province. Shall the Church be behind in this contest for the soul of a nation?

6. China proper has vast outlying dependencies to the west and northwest, which very much resemble our Canadian North-West,—Mongolia, Ili, New Dominion, Kashgaria, Tibet. Peking takes little interest in them, until it hears of Russian activity on one of those border marches. Much of the land is barren, though there may be a Klondyke in the hills, and much could be cultivated if there were colonists. China proper, over-peopled, might well find much relief by hiring out a hardy peasantry to till these lands, but there is no Canadian Pacific Railway, and how can they get there? Peking officials look upon a berth in one of these outlandish places as, practically, exile; so when one is appointed, he is condoled with, not congratulated. But one Governor, lately, went out there armed with a little book, my history of Canada. Here he reads of another New Dominion, of our early struggles with the wilderness, of road-making, of political struggles, of religious problems; and he is fired with the ambition to do something with *his* North-West. Countless millions may thus live

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to bless the day that the example of Canada was brought to bear on that new country, for so long the hinterland of the oldest country. Who could have guessed that Canada could be helpful to China in this manner?

II. WITHIN THE CHURCH.

1. Pastor Warnshins, of Amoy, had often mourned over the Laodicean state of the Church at Amoy. The work there was of many years' standing. The Christians had begun to think that the Church was for them and their children, letting the heathen go unreached by the Gospel. The early triumphs of the Cross there had often been an inspiration to many. How had the fine gold become changed? Disputes had arisen, lawsuits followed, the love of many waxed cold, disruption seemed imminent. Oh, for a revival! God had prepared His instrument, the Rev. Andrew Murray, of South Africa. His book on the Holy Spirit had found its way into the hands of one of the elders. It was a revelation to him, a second conversion. The Holy Spirit had, formerly, been a vague mystification to be referred to in dry-as-dust routine prayers. He now became a living, bright reality. He was an "ever-present, truest Friend," a living Guest in the heart of the believer. The elder received him by faith, and began to preach with a new tongue. He communicated his new-found secret to another. Result, a revival!

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2. A somewhat similar fruitage is seen in the case of Dr. Li, the Chinese evangelist. He is now on Mokhanshan, recuperating after arduous labors as a revivalist at large in Central China. He is the first Chinese who had been called to do this work, as our Jonathan Goforth is the first revivalist out of the foreign missionaries called to labor far beyond the borders of his own field. Dr. Li took his medical degree in Tien-tsin Government College; but soon took to the cure of sin-sick souls. Beginning in the Methodist Mission, Soochow, his labors were so blessed that he was called elsewhere for special services, and so has continued to work, with great power, from station to station. The continuous strain has been too much for him; he has had nervous prostration, and is resting at the above summer resort. He says he owes much to my books on the Higher Life.

3. The Chinese Church is now being moved to develop self-support, and to secure at the same time the patriotic object of independence of foreign control, an excellent ambition with which the missionaries sympathize. The recent West China Conference declared for "One Chinese Church" as the ideal of missionary effort. Mr. C., of Shanghai, is prominent in the movement. He says he read a little story of mine about "The Self-Supporting Church of the Village," and was moved with shame that the Chinese were doing so little for themselves,

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and were depending so much on foreign money. He resolved to start a Christian Union of all the denominations, with missionaries of their own to the interior. This is part of a movement destined to play a great part in the history of the Chinese Church in the near future.

4. In Shanghai we have an interesting fruitage of the work of the late George Müller, of Bristol. A Chinese Christian, through reading his life and work for orphans, conceived the idea of imitating him. Why could not the same be done here as in Bristol? Then, too, there was the example of Ishii's orphanage, in Japan. The same God could supply the needs of the Chinese orphans. What need of foreign money and missionaries to do this work? The Chinese are well able to support their own child-orphans. So he resolved to begin. First, he put all his own savings into the enterprise, then friends heard of it and gladly came to his help. He now has some thirty boys under his care, learning trades and being taught the Gospel.

5. Nearly everybody has read Mrs. Howard Taylor's charming life of Pastor Hsi of Shansi. You remember the missionary offered prizes for the best essay on the New Way, and Hsi bought books so as to study up the subject of Christianity. And now his life is issued, in Chinese, and will thus be brought to bear on multitudes, with altogether blessed results. In a similar manner the lives of the great worthies

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of all ages are being brought by our Society to the attention of the churches in the only possible way, viz., through the printed page. Wang Mei, one of the best helpers we ever had in Honan, now alas, dead, often told me how much he was helped by various books I brought to his notice.

6. Even Corea can read our Chinese books. So does closed Tibet; the Governor wrote our agent to buy him a printing press, as he wished to start a daily paper in Llhassa. Japan, also, feels our influence; the eight thousand Chinese students studying in Tokio have our literature distributed among them by the Y.M.C.A., where Mr. Lohead, of Honan, recently was assisting. These students came from every one of the eighteen Provinces.

The Canadian Church is helping to sow China deep with literature. The few examples given above show that it is worth while to do it. They also show how varied is the harvest which is already being reaped. "Whatsoever a man soweth, that shall he also reap." "He that soweth bountifully shall reap also bountifully." Let us pray that the Spirit may make us the good soil which shall yield some thirty, some sixty, and some an hundredfold.

QUESTIONS

1. Mention various forms of mission work.
2. How does a literary mission compare with an evangelistic?

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3. Can you mention a country where the scattering of good literature would produce better results than in China?

4. Why is China, at present, a specially hopeful field?

5. If you were translating books for the Chinese, what style of book would you choose?

6. What is the attitude of the Chinese, now, towards Western learning?

7. How does this attitude compare with that of twenty-five years ago? How do you account for the change?

8. What action should the Church take, in view of the changed conditions?

9. Which was the last Province in China to be reached by new influences?

10. How has George Müller's life influenced China?

11. Give instances of how men were influenced in China by reading books.

12. Are the Chinese more susceptible to such influences than other people?

13. Do you think the effort put forth by the Church to provide good literature for the Chinese has been warranted?

CHAPTER XX.

INDORE COLLEGE.

REV. PRINCIPAL R. A. KING, B.A., B.D.,
INDORE, CENTRAL INDIA.

ITS HISTORY.

THE beginnings of educational work in Indore were not auspicious. The first school opened in the city was closed by the native authorities because no promise was given that there would be no religious teaching. A little later, in 1882, Mr. Wilkie, the missionary in charge, was asked by some Indian gentlemen to start a high school within the British Residency limits, but this, too, was opposed on the ground that it was unnecessary. This unfriendly attitude of both Indian and English officials raised the larger question of liberty to conduct *any* Christian work in native states. It needed, however, only a reference to the higher authorities to effect a settlement on statesmanlike principles. All open opposition was removed, and in its place a grant-in-aid, first of 125 rupees, and later of 166 rupees, was given to the school. Since that time any opposition which has showed itself has been

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of a personal character. There have always been in India, unfortunately, many English officials to whom missions and missionaries are a sore offence.

The first mission school in the Residency was opened in May, 1884, in some outhouses which were afterwards torn down to provide a site for the Girls' Boarding School. Into these narrow quarters, with two classes in many of the rooms, were crowded about one hundred boys. All grades were represented, from the First Primer to the Matriculation of the Calcutta University.

Soon it was necessary to widen the borders, and the school was moved to a bungalow at the lower end of the bazaar. There it remained until the present building was erected.

Very soon the numbers passing the Matriculation examination from year to year seemed large enough to warrant the opening of a college department. Application was made to the Calcutta University, and, in 1888, permission was granted to teach the First and Second Year work. This was the beginning of higher education in Central India. In 1893 the institution was raised to the rank of a First Grade college preparing students for the degree of B.A. Indore became an examination centre, and it is worth recording that it was to the hall of the Mission College that candidates from all the neighboring high schools and colleges were asked to repair for their examinations.

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In 1904 the Government of India passed a Universities' Act, according to which the five universities of India were assigned certain territorial limits. As a result, it became necessary to sever our connection with Calcutta and apply for affiliation with Allahabad—a change which has been found to be to our advantage. Indore could not hope to be in vital connection with Calcutta; it was too far away. Allahabad is much nearer. Moreover, as new high schools were formed throughout Central India, they naturally sought affiliation with the latter institution, and their students, on matriculating, found their way to colleges likewise affiliated. Our constituency, therefore, is now much larger, and since the change our numbers have more than doubled.

But the change was not effected without anxiety. While we were connected with Calcutta the University authorities were contented with our own representations as to staff, equipment and resources. The percentage of passes was taken as an evidence of efficiency. We never had cause to be ashamed of that. Our position seemed secure; but before affiliation with Allahabad could be granted, according to the terms of the Act, a board of inspectors must needs visit us to inquire into finances, management, buildings, and a great deal more.

It will be seen that the college department grew out of the school. It was at first but little more than an annex. No separate ac-

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counts were kept; classes were all in the one large building; the staff overlapped, the college professors taking classes in the school, the Head Master taking History in the college. But the Universities' Commission insisted that the day of mere collegiate departments was over, that the interest of higher education demanded a complete separation of schools and colleges, and the raising of the standard of equipment in the latter. Colleges must be colleges and not simply additional classes. The inspectors were instructed accordingly. It became necessary, then, if we were to continue in higher educational work, to advance with the times. The Foreign Mission Committee was appealed to, and they generously responded. The staff was increased, a separate school building was sanctioned and the estimates augmented. When the inspection was made we were able to show a staff still small but efficient, a school building begun, a good record in past examinations and a promising attendance roll. So we entered as a First Grade college under the University of Allahabad. A little later the Principal was made a member of the Faculty of Arts.

THE PRESENT EQUIPMENT.

The name "Indore College," as applied to the whole institution, is unfortunate, as it is made to embrace departments which are anything but collegiate. Let us call these departments by the names they bear on the field.

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These are, first, the *Mission Primary Schools*, which are three in number, the Hindi, Marathi and Urdu. Next comes the *Secondary School*, and above that the *Canadian Mission High School*. Last of all and distinct from the others we have that department which alone is entitled to the name of *Canadian Mission College*.

The attendance at the School in August, 1908, was as follows: Primary, 95; Secondary, 199; High, 71; total, 365.

Of the latter fifty are in the Matriculation class and twenty-one in the Junior Matriculation. In the lower classes the numbers have been larger. We have not yet recovered from the plague visitations, when in some classes over fifty per cent. were known to have perished in one outbreak. The higher classes, however, are recruited more than the others from outside points, and thus the attendance is not so much affected.

The curriculum need not be detailed. Suffice it to say that it follows the courses prescribed by the Government, with one important difference—one period a day is spent by every class in Bible study. The list of subjects would sound very familiar to a Canadian schoolboy. He might find the standard in English rather low, but, be it remembered, it is not their language. They begin with their vernacular, and English is gradually introduced until, in the higher grades, it is the medium of all the teaching. But it is still to them a foreign

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tongue. He would find, also, that in classics, instead of the familiar Latin and Greek, place is given to Persian, Sanskrit and Arabic.

The schools are under the direct supervision of the Head Master, Mr. U. R. Clement, B.A., an Indian Christian. The staff consists of sixteen masters. The Principal, Mr. Sharrard, and Mrs. King, also take classes, periodically, in the higher standards, largely for the purpose of keeping in touch with the boys. Mrs. Dunn and Miss Murray have voluntarily undertaken kindergarten work in the primary departments, and daily teach two periods.

In the College there were, in August, 1908, 108 students, divided among the four years as follows: First, 31; Second, 51; Third, 14; Fourth, 12. We feel that, with our present staff, fifty is about the limit in any one class, and we have been forced this session to turn students away from the Second Year. Here, again, in the matter of curriculum there is no need of details. Substitute Sanskrit and Persian for Latin and Greek, and you have, substantially, a western university course. The standard is certainly not so high as that established at Toronto; but it is quite as high as that obtaining in some of the other Canadian universities, in their earlier days. The staff is as follows:

Rev. R. A. King, B.A., B.D.	Logic,	Philosophy	and
	Political Economy.		
Rev. J. A. Sharrard, M.A.	English,	Philosophy	and
	Mathematics,		

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Mrs. R. A. King, B.A.... English.

Mr. I. W. Johory, M.A... History.

Mr. I. J. Cornelius, B.A.. Mathematics and Science.

Shastri D. P. Rawal, B.A. Sanskrit.

Maulvi Mohsin Faruqi... Persian and Arabic.

Mr. Yohan Masib..... Secretary.

Rev. Mr. Dunn, who has been appointed to Indore for the study of the language, is assisting with a couple of classes, daily, in English and Theism.

As in the school, a period each day is spent in Bible reading. Besides this Scripture study, which is part of the regular course and is compulsory, there is on Sabbath mornings a Sabbath School, the attendance of about one hundred being quite voluntary.

The main building, which is one of the finest edifices in the Residency, is a monument to the energy of Dr. Wilkie and the beneficence of Canadian friends. The main hall has seating accommodation for four hundred. The ground floor is entirely given up to the college, and contains eight class-rooms and library. Upstairs is the high school. Some years ago it was found necessary to provide accommodation for the primary schools, so a temporary building was erected at one corner of the compound. It is still being used for this purpose. Last year the Foreign Mission Committee sanctioned the erection of a separate school building, and provided funds for the first story. This contains seven rooms, and although the walls are still unfinished, the roof is on, and the rooms are being occupied by classes.

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It ought to be mentioned that in the main building accommodation has been found for the Malwa Theological Seminary, which is the institution recognized by the General Assembly of the Presbyterian Church in India for the Hindi-speaking area. It is quite distinct from the College, having a principal and board of management of its own. Its principal, however, is our well-known missionary, Dr. Wilson; and its home is likely to be with us for years to come. It, too, is looking for room to grow; but we trust our difficulties in that line will be fully met when the new building is completed.

Around the compound are hostels for the students, most of whom are not residents of Indore. They consist of two lines of rooms, each, with some crowding, capable of accommodating two students. They were erected as temporary quarters; but, as yet, we have not been able to provide anything more permanent. In all there are thirty-seven rooms, and, primitive as they are, we should have no difficulty in filling many more. At one end of the south line lives the College secretary, who also acts as "house father" to the Christian boys. These occupy rooms adjoining his, but are very crowded, and are sadly in need of a proper dining room and kitchen.

The site of the building is well chosen. It lies between the city and "The Camp," within easy reach of both. It is also close to the railway station, a convenience to the boys who now

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come daily in considerable numbers from Mhow for school and college. The campus, however, is small, with no possibility of expansion. A field for sports is needed, but will have to be sought at some distance from the College.

EDUCATION AS A MISSIONARY FORCE.

Wherever, in any country, there is illiteracy, there the missionary has found reason to establish schools. The printed page, in our generation, is as potent as the living voice; but that page must be made intelligible. The illiteracy of India is appalling. Only ten per cent. of the men, and less than one per cent. of the women, can read. Wherever, too, there is a growing Christian community, there is a call for schools for the training of the children. If these are to form the coming Church they cannot be too carefully guarded from evil influences.

All this is true of any heathen land. There remains, however, a reason for educational missions which is peculiar to India, and which makes work in this department not only important but imperative. Consider the situation in this land. Hinduism, in numerical strength, is easily first among its religions, embracing 207 millions out of a total population of 294 millions. Nor lies its strength in numbers alone. It is a system which, for power to adapt itself to new circumstances, for elasticity, and for all-embracing comprehensiveness, cannot be compared to anything past or present. How



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many furious tempests it has weathered! "It had not yet completed its vast task of subduing the aboriginal tribes of northern India to Brahmanical sway, when Buddhism arose; yet, in spite of Asoka and his missionaries, and of the labors of countless kings and myriads of monks, Hinduism won the day. Then Jainism arose to great influence in the west and the south, and dominated the land for a time; but that, too, had to yield to this seemingly unconquerable power. Mohammedanism vanquished the country politically, and succeeded in drawing thousands of Hindus to itself by various means; yet it utterly failed to vanquish the ancient religion. And since then how many new sects have arisen, which have threatened to devour the mother from which they sprang; and yet all have fallen back one by one into her irresistible embrace."

To reduce this stronghold is the task of Christianity in India; anything short of that is *defeat*. On the outside are the many aboriginal tribes and races which have not yet been melted into the Hindu unity. These are the Gonds, the Bhils, the Santals, and others. There are also the outcasts, such as the Pariahs and the Mehtars. The majority of converts in India have been from these classes. This is to the eternal credit of Christianity, as it has thus shown itself a power to save and raise the lowest. But the fact remains, were every outcast and every aboriginal brought within the

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pale of the Christian Church, the stronghold of Hinduism would remain untouched.

Here and there have been conversions within the fortress; but unless the converts were safely brought out and housed in a Christian institution they were crushed. Hinduism, in its intolerance, will stop short of nothing, not even murder. But were as many snatched out as ever Moslems seized, Christianity in India would, possibly, be no more than Mohammedanism—a poor second. The citadel of Hinduism would only be purged of its weakest members; it might still be untaken.

It was evident to Dr. Duff seventy-five years ago, and it has become increasingly evident as the years have passed, that no snatching of a twig here and there will destroy the tree; that can be accomplished only by a slow underground process that will blast the root. His mining tools were schools and colleges. Now, wherein lies the phenomenal strength of this Hinduism? *In family and social ties.* A man becomes a Hindu by being born into a Hindu family; he remains a Hindu so long as he conforms to the customs of the group into which he is born. Hindu orthodoxy depends on no creed. There are, it is true, certain ideas, or convictions, which all, or nearly all, Hindus hold—for example, the doctrine of transmigration. But they are not essential. A man may be an atheist, an agnostic, or a Christian, in his conception of the world, and yet remain a good

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Hindu if only he conforms. It was to weaken this conformity that Dr. Duff began his schools. Much of it rested on a groundless and superstitious cosmogony. Modern science destroyed that, and a great influx to the Church followed. It, however, stopped, for Hinduism had not lost all its vitality. Once again it adjusted itself to its changed circumstances. It professed to accept all that science taught; it rejected superstition as no part of an educated man's creed; it sought out the minimum required by custom—and again conformed. The inconsistency was still there, no doubt; but it was hidden from public view and made as inconspicuous as possible. Further, an effort was made to bring to the front, as essential to Hinduism, a philosophy which was anti-Christian. It was claimed, moreover, that all that is valuable in Christianity might be found in the old Sanskrit literature. These are the lines of its defence to-day; and up and down India one finds educated men claiming as their own all that western science has taught, and yet, with admitted inconsistency, conforming to the rites of caste. Hinduism still lives!

The conclusion is, not that education has been a failure, but that secular education, alone, is not enough to reform Hindustan. It will clear the way, but the real issue is moral and religious. Let it be shown that a man cannot divide his nature against itself; that he cannot coquet with truth; that it is sinful for him to

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conform to that which he does not believe, and to compel others to do the same. Let it be proved that, while there is much that is profound and philosophical in the Vedas and Upanishads, that which is true in them is not opposed to Christianity. Let it be made plain that, whatever moral teachings their Dharmashastras contain, they are, at best, but gropings after the light and do not contain the knowledge that makes wise unto salvation. To do this is the work of educational missions. The power of a Christian college in shaping the thinking of the young men of India is well attested to by the fact that the Hindus at Calcutta and Benares, the Aryan Samajists (Reactionaries) at Lahore and the Mohammedans at Aligarh have begun colleges which, even to details, are copies of mission institutions.

Many have remarked that the progress of Christianity in the early ages bears a close resemblance to conditions now existing in India. There is one point that is striking. Just as heathenism in its last gasps evolved a Neo-Platonism, so, in India, we have a Neo-Hinduism. Just as it called forth apologists in those early days, so must we educate apologists to-day.

It may be, however, that this attempt at a revived philosophical Hinduism is but a striving on the part of that religion to accommodate itself to changed conditions. We must not allow it to obscure the fact that the real battle

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is with caste. This must be overcome by the inculcation of Christian doctrine and a Christian spirit. The brotherhood of man, and the freedom of thought and action in the sight of God, must be patiently, and persistently, instilled. We must go on.

RESULTS.

The results of educational missions are not such as can be tabulated statistically. Superficial observers are, therefore, disposed to think them unimportant, or even non-existent. But enquire of one who has been in the country for over twenty-five years whether he has been conscious of any change. He will reply that he has seen a steady diffusion of Christian ideas until not an address is delivered by an educated Hindu on a serious subject but, consciously or unconsciously, reveals an acceptance of Christian truth. He has witnessed the rise of reforming sects, like the Brahmos, who break with caste and weave into their creed all Christianity but Christ. He finds that the Bible is being read privately by an increasing number of intelligent men. He finds a greater toleration towards Christians and towards those who lean to Christian teaching. Thousands are so near, and yet so afraid of the fearful consequences of, a break with the family. To make it possible for a man to be Christian and yet live at home is one great aim of educational missions. It is not far distant. When it comes Hinduism is doomed.

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In our work in Indore we could find examples of all these things. Within the last few months we have learnt, quite incidentally, of two baptisms in other missions, which were attributed to our Bible classes. We have had requests for Scriptures from boys in the State colleges. We have been promised by parents that, in the event of their boys becoming Christians, they will not turn them out. We have learnt from one missionary after another, that, in district work, they have met with old college students holding good positions, and that their sympathy has ensured them an attentive hearing in many a village and an open door to many a home. Evangelistic work is becoming easier, because Christian education has paved the way.

It is presumption to limit the power of the Gospel of Jesus Christ, but, humanly speaking, we may conclude: other departments of mission work may do, and are doing, nobly in relieving the suffering, saving the outcast, housing those snatched from darkness and death; but until the bondage of caste is utterly broken, Hinduism is unconquered. While that remains she scoffs at all puny attempts to destroy her. To snap that bond, once for all, is the work of Christian education, and the signs are not wanting that it will be done.

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QUESTIONS

1. From what quarters did opposition arise to educational work in India?

2. Why are missions disliked by some foreign residents in India?

3. When, and by whom, was educational work begun in Central India?

4. Why was university work begun by our mission there?

5. If you had been a missionary, and qualified for such work, would you have begun it?

6. With what university is our college affiliated?

7. Why did it not continue its former affiliation?

8. On what terms did our college qualify?

9. How does the curriculum differ from that prescribed by the Government?

10. Which do you regard as the preferable curriculum? Why?

11. How does the equipment compare with that of our Canadian universities?

12. What is the Malwa Theological Seminary?

13. Why is an educational institution of special value to a country like India?

14. Judging by the progress in the past, how long do you suppose Christianity will be in vanquishing Hinduism?

15. What do you conclude from the fact that Christianity usually affects, first, the lower classes in India?

CHAPTER XXI.

BALARAM.

REV. W. A. WILSON, D.D., INDORE, CENTRAL
INDIA.

WELL-NIGH sixty years ago, the subject of this sketch was born at Indore of Brahmin parents, who were prosperous and held in high esteem in the city. At the age of six months, according to a Hindu custom, with much ceremony and feasting, the name of one of the gods of India, a hero of the Mahabarata, was given him. In a family of seven, four brothers and three sisters, Balaram is the only one who has yet accepted the Christian faith. In the story of his life we can see how God in His own way calls out and prepares those whom He uses in His service.

Like most Brahmins, his parents desired to give their son a befitting education, and he was sent to school till he was fifteen years of age. By that time he had been twice married, his first wife having died when a mere child, in her mother's home, leaving him a widower at the age of ten.

Being of a thoughtful disposition, his mind early turned to religion, and he began to ask

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the *gurus* and *pundits* questions regarding the means of salvation, or the way of deliverance from the necessity of repeated births. Some said, "Take the name of Ram, and he will save you." The story goes, that a robber, who all his life was accustomed to cry, *Mar, Mar*, i.e., *Kill, Kill*, was taken, at death, to Ram's heaven, because the word *mar*, which he called out when dying, spelled backwards, reads Ram.



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Others said, "Become a devotee of Krishna"—the story of whose shameful life has done so much to corrupt the morals of the millions of his followers. Others said, "Trust in Durga"—that cruel, bloodthirsty goddess, who with a belt of skulls around her waist, and a dis severed head dripping with blood in her

hand, is pictured as dancing on the body of her husband. One *guru* taught him Sanskrit verses in praise of a certain deity, and another taught him to hymn the praises of a different god. One priest advised him to wear the sectarian marks in red or white painted perpendicularly on his brow, another recommended the horizontal form. He regularly visited the temple of Mahadeo, and presented the prescribed offerings. But all these devices brought no peace to his mind. He inclined for a time

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to the Mohammedans, in whose Musjids there are no idols or images, and who profess to worship only one God. But their Allah, who made some men for heaven, and, regardless of character, takes them there, and others for hell, and sends them there, did not meet his need. At that time there were no missionaries in Indore. But not having exhausted the many expedients of Hinduism for obtaining deliverance, he resolved to try a pilgrimage. Leaving his girl wife, whom he was not to see again for many a day, in the shelter of his father's house, he set off to Benares, that most sacred spot on the earth, where to die is certain bliss, but where to live is not righteousness, as he found to his cost.

The pundits had told him that if he would go to Kashipuri (Benares), that golden, heavenly city, and get a vision of Vishnu, his heart would be at rest. So, with two hundred rupees in his bag and hope in his breast, he trudged along the great road that passes through Muttra and Brindaban, both being noted places of pilgrimage. He looked upon the image of Baldevji in the one, and on that of Krishna, the blue god of evil deeds, in the other, and felt in no way the better. At last he arrived in Benares, and made his way through its dirty, narrow streets, thronged with pilgrims seeking the favor of the gods, to the great temple of Vishnu. He gazed upon the great image in the dimly-lighted shrine, and made his offerings

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to the god and to the priests. He followed the crowd to the sacred well where Vishnu, insulted and alarmed by the Mohammedan soldiers, took refuge, and there he drank from its foul water, into which the pilgrims fling their offerings of withering flowers. Leaving his little bundle of effects in the care of a "holy" man on the bank, he descended by the stone steps, and plunged into the sin-cleansing waters of the Ganges. This act of devotion over, he came out of the river to find that the man he had trusted had disappeared with all his rupees and almost all his clothing. Referring to this, Balaram said, "When my money was stolen, my heart seemed to be broken, the priest had told me so many lies, and now no one would help me." Being without food and money, he appealed to his caste-fellows, who told him to go to an alms-house which the Maharaja Holkar, of Indore, had built for poor Brahmins, and there he would receive food and clothing. But he shrank from the bread of charity. This experience was a rude shock to his faith in the sanctity of Benares and its people, and in the power of the Ganges water to cleanse from sin.

For some days he wandered about till he met an acquaintance of his father, who took him to Calcutta, where he found a situation as a clerk in the service of a company indenting coolies for the plantations in Trinidad, and was induced in that capacity to join the ship with its load of emigrants. When the excitement

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and novelty of leaving port were over, a serious question arose—how was he to preserve his caste? There was only the food provided by the ship, that which was served out to the coolies. For three days he ate nothing. Then, realizing that for the three months of the voyage nothing but the ship's biscuits were to be had, he gave way.

He met on board a fellow-Brahmin, named Anaji, a youth of liberal sentiments, who did much to make things easy for him in the matter of caste. On arrival at Trinidad his services as clerk were no longer required, and, Brahmins though they were, he and his friend were sent to engage in manual labor as common coolies. Both having been accustomed to the pen and not to the spade or the hoe, they made, at first, a poor showing. But they were treated considerably and grew accustomed to the labor.

Three years later Anaji was brought to the knowledge of the Saviour, and, taking the name Joseph, was baptized by Dr. Morton. Joseph Anaji, with the heart of a true Christian, sought to bring his friend Balaram to the Lord, leading him to church, and teaching him the facts of Christianity. The soil of Balaram's heart had been prepared by his experiences as a Hindu in his search for the truth. At times he felt almost distracted as he saw among the "holy ones" of Hinduism, deceit and wickedness of every kind, from which his soul shrank. At first, however, the Gospel message made but

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little impression. But let him tell the story of his conversion in his own words: "When I began going to church there was a native preacher named Shiva Din, who told me that Christ was the true Saviour. But I said, 'He is no better than Ram—nor as good, for you Christians eat flesh and take life.' Then Dr. Morton gave me the Gospels, which I took home and read carefully. Matthew 11: 28, John 3: 16, and similar verses, showed me that God has a tender heart, not like that of Ram. One night I thought much on the words, 'Seek and ye shall find,' and I began to pray. After much prayer, that very night a change came in my heart. I saw that there was peace in Christ Jesus, and my faith in my own religion was gone. That night I believed Christ to be my Saviour, though I was not baptized for a month or more after this."

The new life soon began to manifest itself in efforts for the salvation of his companions. He induced his friends to accompany him to church. He read to them portions of Scripture and helped them to commit verses to memory. After being baptized (taking the name Benjamin), and while still employed as a coolie, he taught and instructed his fellow-laborers; and such was their interest that they said, "We are ready to take baptism from your hand." Some six or seven persons were shortly afterwards baptized by Mr. Christy.

When his term of service, according to the

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contract, was expired, seeing his zeal and his ability to interest the people in the truth, the missionaries made arrangements for his training, that he might serve the mission as a teacher and preacher. He joined a class taught by Mr. Christy, and, in due course, was employed in teaching that Gospel which had brought rest to his own mind. Thus he continued to labor till one day he chanced to read, in a copy of the "Record," that Mr. Douglas had been sent as a missionary to Indore.

Although he was greatly encouraged by the success of his work in Trinidad, yet India was his native land, and his wife was there. His heart yearned for home.

His friends in Trinidad advised him to marry and settle down there. But he replied, "I have a wife in India." Knowing that Christian work had been opened in his own city, he was seized with an overpowering desire to go and work for Christ among its people. Having learned that his father was still alive, and that his wife was dwelling with the family, and true to him, he besought the missionaries to permit him to return to his own country.

When he arrived among his people after ten long years of absence, it was with no warm welcome that he was received. Was he not an apostate from the ancestral faith? Had he not joined the hated, flesh-eating Christians, and lost his caste? Most of his relatives would have nothing to do with him. They said, "If you

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want to see your father and brothers, go to the temple of Mahadeo and there your father and brothers will meet you." The priests teach that after a long separation it is auspicious for friends to meet in the temple of that god, otherwise, times of domestic trouble may be expected. He answered, "I believe in Jesus Christ, I cannot go to the temple of Mahadeo." Some days after, his father fell ill, and, fearing that his end was near, he longed to see his son. By night one of his brothers was sent to bring him to his father's side. Hearts were deeply touched, and many were the tears shed in that Hindu home as the father beheld again the son whom the great "black water" had so long separated from his side, and whom an alien faith had made unclean. Though hearts were sore there was kindness still. Though it was contrary to Hindu custom, food was given "the outcaste," prepared, possibly, by that faithful wife who had waited so long, but whom he then did not see, or, at least, did not recognize, among the inmates of the home.

She had not yet been treated as a widow; for the prescribed interval of twelve years had not elapsed since he was lost sight of, after which the family would have taken off her jewels, and removed the red mark, the sign of wifehood, from her forehead, and the widow's lot would have been meted out to her.

Balaram now claimed his wife, who was willing to join him; but his relatives objected.

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She was called to the palace of the Maharani, who promised her a number of saris annually, and advised her not to go to a husband who had disgraced the family by becoming a Christian. His youngest brother, however, took his part, as did, also, her own mother, who said, "Balaram is not bad, nor is he a fool; and if you stay here you will be a widow and your lot will be unhappy and hard—go to your husband." Eventually, after two months, he succeeded in getting her away from his father's house, but not till she had been dispossessed of her jewels and clothing. One evening, after dark, Balaram, with a glad heart, brought her to his home. She opened her heart to the religion her husband had chosen, and, after four or five months, was baptized by Mr. Douglas.

Balaram was given service as a preacher in the mission at Indore, and for some eight years he served it faithfully. When Neemuch was chosen as a new station, he was entrusted with starting the work, which he did by opening a school.

After a time he was freed from school work that he might preach the Gospel in the surrounding villages. He was always ready to do any work assigned him in which he could serve his Redeemer. But he was most in his element when engaged in bazaar or village preaching. He did not court controversy, nor did he fear it. When any conceited Mohammedan or proud pundit, in a crowd where he was preaching,

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put a captious question, his eye would flash, and in a few sentences of clever retort, or of apt quotation from their own sacred books, he would silence the objector, who was often glad to slip away to hide his discomfiture. How often when the inexperienced missionary was struggling with a wily disputant, and making poor work of it, Balaram would say, "Let me speak," and, like an old war-horse rejoicing in the battle, would press to the front and silence the antagonist, when he would seize the opportunity, in a rush of burning words, to proclaim the terrors of the law or to plead with his hearers to receive the Gospel of grace. He has marked power in holding a bazaar audience. His addresses are full of illustrations from and references to the customs and sayings of the people, which he turns to good account in presenting the Gospel.

For over twenty years he has worked in the Neemuch district. When touring in the villages he always receives a warm welcome. He says, "When my friends see me in the distance they run to meet me, take me into their houses, and bring me food and vegetables in their own dishes. They are ready to hear the Word of Life, and when one hymn is sung they want another."

The conduct of the villagers is changing. They are not so afraid of the "defiling touch" as formerly, and they are ready to listen to the Christian message. Many youths say, "If it

Balaram

were not for my father keeping me back I would be a Christian."

An illustration of another feature in his character may not be out of place. Among those who through his efforts were brought to Jesus was a man named Haridas, who had been for three years seeking the truth as a religious mendicant. During the time he was studying the claims of Christ, and after accepting Him, he was the constant companion and helper of Balaram. When he was stricken with cholera, and volunteers were called for to carry him to the hospital, Balaram was the first to offer, knowing well the risk he ran. He believed it was the Christ-like thing to do, and he did it without shrinking.

For years he has been an elder in the Neemuch congregation, and has from the first taken his turn in conducting the Sabbath and mid-week services. As superintendent of the Sabbath School, and as leader in the Christian Endeavor Society, as in all other work, he has upheld the hands of the missionary with whom he has labored, and his services have been of great value. It would take too long to tell of his heroic and self-sacrificing labors in the times of famine and plague. With courage, patience, sympathy, and exhausting toil, he ministered to the needs of the hundreds of orphans gathered for a time at Neemuch. He shrank from no demands made by sickening filth or loathsome disease. The motherless, fatherless, little fel-

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lows clung to him, trusted him, and loved him as a father.

He has had, at times, his own burden of sorrow, which he has borne with Christian fortitude and patience. A couple of years ago his younger son, a bright, amiable lad, was cut off by plague. On account of the nature of the disease, the authorities would not allow the body to be buried in the English cemetery, therefore it was laid to rest in a plot by the side of a stream, where low-caste Hindus and Mohammedans bury their dead. But he has the joy of knowing that his boy fell asleep in Jesus, and that—

On Indian plains or Lapland snows
Believers find the same repose.

Benjamin Balaram is one of God's gifts to the Indian Church in Malwa. Though his strength has become impaired, yet it is hoped he will still see many days of fruitful service, and that he may be spared to see more results of the patient seed-sowing of bygone days.

When furnishing facts for this sketch, he made request that the following prayer be added: "I, Balaram, make petition that all who read these words will pray for me, that, while life lasts, I may grow in grace, being faithful unto death to Him who has called and redeemed me. Blessed be His name, and let the whole earth be filled with His glory. Amen."

Balaram

QUESTIONS

1. Locate the birthplace of Balaram.
2. What studies would Balaram prosecute at school?
3. What means did he use to obtain salvation? Has heathenism ever had anything better to offer? Judging by the past, would you expect it to offer something better in the future?
4. Explain the caste system of India. Compare it with the classification of vocations in China.
5. What would it mean to Balaram to lose caste?
6. In what respect is Mohammedism an improvement on Hinduism?
7. What would have been the condition of Balaram's wife if she had been declared a widow?
8. What type of preacher is required for a bazaar audience?
9. Compare the conduct of Arají and Balaram with that of Christ's first disciples.
10. What will you do with Balaram's request?
11. Show, if you can, how Balaram's life justified our mission in Trinidad.

CHAPTER XXII.

FRUIT OF WOMEN'S WORK FOR WOMEN IN CENTRAL INDIA.

MISS B. CHONE OLIVER, M.D., CENTRAL INDIA.

MEDICAL WORK.

“ I WANT you to have my picture because you saved my life,” said a Hindu woman, in explanation of her coming to us when we were taking some pictures to bring home to Canada. (Her photo appears herewith.) She was just one of the many women in Central India, who, after being subjected to the ignorant and barbarous treatment of native women, had found relief through the skill of the woman physician. Our medical mission work has its most apparent fruit in the relief of the physical sufferings of most of the fifteen or twenty thousand patients who pass through our hospitals and dispensaries in the year. Heathenism had no hospitals; they are the product of Christianity, and they stand before the people for the helpfulness and love to man which the Lord Jesus teaches.



HINDU WOMAN
AND CHILD

Fruit of Women's Work for Women

Every day, in hospital and dispensary, the Gospel is preached and practised. Much seed falls by the wayside, but some brings forth fruit. We like to have the patients come into the hospital, where they are for a time away from heathen influence and in the midst of Christians. "Teach me a hymn and a prayer," said a little woman, who at first had refused to listen, "I want to know what makes you so different from other people. You are all so happy here."

"Where did you hear the Gospel?" asked a missionary of a woman whom she met in a village hundreds of miles from Indore. A woman sitting by replied, "I was sick, and she went with me to the Mission Hospital at Indore, and ever since then she worships only your God." She is a sample of very many who have gone into our hospitals heathen, and have come out believers, though afraid to acknowledge Christ openly.

But of definite out-and-out conversions, many cases might be cited. The first convert in Dhar, twelve years ago, was Somibai, a child-mother of fifteen, won to Christ through the Gospel and the missionary's care of her sick baby. She and her daughter are still living and shining for Christ. Chimibai came to the hospital at Indore for surgical treatment. Two operations failing to cure her, she was deserted by her husband. After the death of a baby girl, of whom she had been given charge, her heart

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opened to the Gospel and she accepted Christ. She is now a faithful nurse, growing in likeness to her Master.

A little ointment, sent by the hands of another to Phulibai, a village woman, who lived near Neemuch, brought her to the hospital, where she was won for Christ. Bibinbai, a gentle, loving Mohammedan woman, of Neemuch, heard the Word gladly. One night she stole away from her home and came to the hospital, the first time she had been out alone, for she was a zenana woman. Her relatives discovered where she was, and came and took her home. We have since heard a report that she has been given that drug which destroys the reason. Her relatives said they would rather cut their throats than become Christians.

When we go about among the villages, preaching the Gospel, we are always sure of a welcome and a hearing in a village where there are some who have received medical treatment at our dispensaries. Thus the medical work prepares the way of the Lord.

Our hospitals stand, also, as places where those who have learned of Jesus in childhood, at school, have come to hear again the Gospel they have learned to love, or where they have sought, and found, courage to take the final step of separation from caste to Christ. (See the story of Jiwani in July-August Tidings, '08.)

Fruit of Women's Work for Women

ZENANA MEDICAL WORK.

More zenanas are opened up to the Gospel, through the medical work, than we can keep open. Twenty years ago Dr. Beatty and Dr. M. Oliver wrote in their report: "What is our work more than a great charity, if when we open doors there are no zenana workers to keep them open? Our experience is daily strengthening the early formed opinion, that with every medical woman you send out you ought to send two zenana workers. What avails the healing of the bodies if the souls are not rescued from eternal darkness?"

At present, though the medical missionaries and their helpers are doing what they can in the zenanas, there is not one zenana missionary connected with our medical work. On the other hand, so great is the shortage of teachers for our institutions, which *must* be provided for, that *two* of our women doctors have had to be appointed to take charge of them. Much of the harvest in the zenanas is going to waste for lack of laborers.

Recently a journey of great difficulty, occupying five days, was undertaken by two of our missionaries, to visit a *rani* in her place. The women of the zenana heard the Gospel for the first time, and one exclaimed, "We sent for you to bring us medicine for the body, but you have also brought us medicine for the soul." Hut and palace alike are open to the Gospel carried by the woman medical missionary.

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A few months ago Parbatibai, a Zenana woman, of Neemuch, left all to follow Christ, being assured by the missionary that the law would protect her if she remained firm. She had had an unhappy life with her mother-in-law and husband. The man had already had four wives, two of them having committed suicide, in the way common among the unhappy women of India, by throwing themselves into a well. Hearing where she was, her husband and mother-in-law, with a crowd of their caste people, came to the bungalow. Entreaties and threats failed to move Parbatibai. The crowd then tried to force an entrance. The magistrate was sent for to keep peace and administer justice. Alas for justice! The husband, in defiance of the law, and in presence of the magistrate, carried off his wife by force; and she has not been heard of since.

A training class for nurses is carried on at the hospital at Indore, while more or less instruction is given to those who help in various lines at all our hospitals.

A high caste Hindu, on being asked what method was most likely to convert his people, said: "We do not fear the usual method of mission work, such as the school, printing press, and bazaar preaching; but we do fear your lady zenana workers, and we dread your lady doctors. They enter our homes and win the hearts of our women, threatening the foundation of our religion."

Fruit of Women's Work for Women

ZENANA WORK.

Zenana work is also done in connection with our school work. Though in the early days entrance to the zenanas was often difficult, at present there are far more calls than we can answer. As a result of this work there are many secret disciples. One has said that "at the Resurrection many a Christian will rise from a Mohammedan tomb or a Hindu funeral pyre." Miss Sinclair (now Mrs. Mackay) tells of a woman to whom she, in her first year, taught hymns, returning a year afterwards asking for Miss Sinclair. She spoke freely and confidently of Christ as her soul's Friend and Saviour. She died in the faith of Christ, but was carried to a Hindu burning ghat.

A Bengali widow in Mhow was taught to read by Miss Ross, and became a sincere Christian. Her daughter was also taught in our girls' school. Both desired to be baptized about two or three years ago; but when their caste people heard of their intention, they were forcibly removed from Mhow and forbidden any communication with the missionaries. They have both undergone much suffering, having been deprived of their books and property and unlawfully detained. At the present time it is not known where they are. Saitsaibai, of Mhow, an elderly woman, taught in her own home, confessed Christ in baptism, lived a humble, earnest, and consistent life, suffered

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much persecution, and died in the faith during the first outbreak of plague.

Writing of an old Mohammedan woman convert, Mrs. Leyden says, "Think of her, born, brought up, and grown old, and never once hearing of the love of Christ. Three short years ago she and her two sons were, providentially, led to find a friend in Miss Calder. . . . The old woman, I feel sure, is a true, trustful Christian."

SCHOOL WORK. DAY SCHOOLS FOR HEATHEN GIRLS.

At the beginning, in establishing schools for heathen girls, much opposition had to be overcome. People were afraid to send their children to school. Such stories were current as: if a child became a Christian she would become blind or have her ears cut off; or, if she attended school she would become bold and proud, and her character would be defamed; or, the missionary would spit in her mouth and make a Christian of her. Daring to sing a hymn, or taking a few girls into a room by themselves in order to be quieter, and the like simple procedures, aroused suspicions, and the school, next day, would be empty. In Indore, in one instance, an official threatened to throw the furniture into the street and close the school. Later on, the leader of the opposition lent his house for the school and sent his own daughter to it. The enthusiasm became as great as the opposition had formerly been.

Fruit of Women's Work for Women

In the beginning, lack of discipline, falsehood, theft, deceit, vile language, are the rule. "Through teaching them the Bible lessons and applying them to the hearts and lives of the pupils, softened voices, brightened faces, and transformed lives are the result. Often a pupil will whisper, "I love Jesus, Miss Sahib, and never mean to worship idols any more."

Through the children the Word of God and the teaching given is carried into the homes, and the missionary follows this up by visiting the parents.

There are many little children who truly love Christ, and some endure suffering for His sake. One little girl, of nine years, who was called out of school to go to idol worship, stood up before her companions, declaring her belief in the one true God, and refused to go. Another said, in reference to being forced to perform idolatrous ceremonies, "Though they beat me, I shall never do it again." Gulchai, a Parsee pupil, was one evening asked by her father, who is a clever doctor, "Who do you think is the greatest prophet?" She answered, "Jesus Christ." Then he asked, "Which religion do you think is the true religion?" Her answer was, "The Christian religion." He was very angry, and tried to make her say otherwise; but she answered him, "Father, I say so because I believe it, for I am a Christian." As a result, she was kept shut up in the house. As the missionary was leaving for Canada she

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was allowed to see Gulchai once more. Her faith was clear and strong, and though her parents, who loved her dearly, had made every effort to get her mind off religion, they had not succeeded. She looked delicate and as though not long for this world, but her face brightened at the mention of the mansions being prepared for those who love the Lord Jesus. One result of Gulchai's love for Jesus was that all the other Parsee girls were removed from the school.

"Why, oh why, did you teach me the right way, when I cannot walk in it!" said one who was resisting, it seemed almost in vain, the plan of her parents to dedicate her to the temple service. Finally, she told her mother and her caste people to marry her to a lame man, or a blind man, and she would *work* for herself and for him, too, only let it be a proper marriage. In the end they listened to her entreaties and she was saved from the soul-destroying impurity of the temple service. There are many girls in our institutions who would have been devoted to a similar life had they not been rescued by our missionaries.

Some have been won, out and out, for Christ, and are now safe in our institutions. Hiringa came, as a wee girl, to the Camp School, Indore, and, later, became a day pupil at the Boarding School. Because she wanted to be a Christian, her people stopped her coming. But she still came to the hospital for medicine.

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While there one day, she spoke of her intention to leave home and come out for Christ. She did so, and has remained true to Christ though there have been lawsuits, and persecutions, and attempts to get her away by deception.

Lachminia was another pupil of the same school. She was married in childhood, was cruelly treated by her husband, who threatened to cut her nose off—a not uncommon treatment of wives in India. She feared to go to sleep. Early one morning she came to the mission bungalow, her body branded with hot irons. *Now* she is a happy teacher in the Widow's Home, and excels in industrial work. While this chapter was in course of preparation, word came from Indore of two more children, one a wife of fourteen, the other a child of eleven, who fled to the same place for safety. The story of their treatment, when told at police headquarters, was such that they were assured that they would be allowed to stay with the missionaries. The father and husband, afraid to face the police, made over the children to the missionary. Thank God for the rescue of two more of these little ones that believe on Jesus.

SCHOOLS FOR CHRISTIANS AND ORPHANS AND WIDOWS.

Besides the work carried on in the day schools, we have four institutions, some of which had been opened before the famine, but

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all of which have increased since then. These are, the Widows' Industrial Home and the Boarding School, at Indore, the Blind School, for boys and girls, at Ujjain, and the Home for Orphan Girls, at Neemuch. There are, at present, about 450 in these schools, and almost all, if not all, have professed their faith in Christ. A whole book could be filled with the stories of their former life, conversion, and growth in grace. In the revival which began in December, 1905, the Holy Spirit wrought mightily in convincing of sin and in quickening the lives of Christians, so that the standard of Christian living, in all these institutions, has since been higher.

It was good to see the way in which girls, rescued in the first famine, threw themselves whole-heartedly into the rescue work at the second, cheerfully performing the most menial or repulsive tasks. "When going the rounds at 9.30 p.m., the light of the lantern invariably revealed little figures still kneeling, face downward, in prayer in the darkness after the others had gone to sleep; or a group of girls lying on the floor round the lamp, each with her Bible. The day was so full of other duties that they pleaded to be allowed to read at night." Widows from the Home cheerfully responded when called upon to nurse cases of plague among our Christians at Indore and Mhow.

Already, from among these girls and women, there are many who have passed the examina-

Fruit of Women's Work for Women

tions prescribed for teachers and Bible women, and who are in active service. Others are nurses, helpers in medical work, industrial workers, cooks, servants, wives of catechists or of those who are graduates of the boys' orphanage. One has offered her services, free, as a worker for Christ. She has already been much used, and has a passion for souls. Those earning a salary give a tenth to the Lord, and some, not content with that, are giving a sixteenth, extra, to the poor. Many are often found at prayer, or reading their Bibles. They have all memorized large portions of Scripture, and some hundreds of them have learned by heart the Assembly's verses.

The industrial work done at the different institutions is much in demand. The blind boys cane chairs and make blankets. The Orphanage girls do various kinds of sewing and fancy-work. They won two medals, a gold and a silver, highest awards at two exhibitions, for the best collection of work from any girls' school in India. The sale of the work done by the widows contributes considerably to the support of the Home.

The Boarding School goes in for higher education. At the recent Government examination for the Provinces of Central India and the Punjab, a girl from our school was first in the list of 108 pupils, and three won scholarships. Out of six sent up, five were successful. Already one result is seen in the increased

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attendance of non-Christian girls who desire higher education. What missions are doing for the education of women may be judged by the fact, that of the 108, all were Christians but four.

These women and children in our institutions are, and will be, the very backbone of our mission. Our Secretary, Rev. R. P. MacKay, on his recent visit to India, said, in reference to the children, his one regret was that we had not taken in more.

VILLAGE WORK.

As opportunity offers, some of our missionaries do village work. During the last year there have been signs of a break in places. In one case a whole family, living according to the New Testament, and making disciples of others, are hesitating over coming out for baptism—the last break with their caste. In another village a whole caste are asking for instruction.

OTHER WORK.

The distribution and sale of the Bible and Christian literature, and the life and teaching of the missionaries, day by day, have borne fruit in the salvation of souls and the building up of Christians. A man, who is an elder in the Church, says he was won to the Lord by the lives of the women missionaries for whom he was for years a heathen servant before he came to Christ.

Fruit of Women's Work for Women

This is the work. "The harvest truly is plenteous, but the laborers are few." What shall we do? Christ says: "Pray ye therefore the Lord of the harvest, that He send forth laborers. . . . Go ye into all the world and preach the gospel. . . . If ye love Me keep My commandments."

A Hindu of a reformed sect said, "Only Christ is worthy to wear the diadem of India. And He shall have it!" Let us go up, at once, and possess it for Him, for, in His strength, we are well able to win it.

QUESTIONS

1. What is a zenana?
2. What proportion of India's population are in zenanas?
3. What advantage has a female medical missionary, as compared with a male physician, in treating women in India?
4. How will women likely secure their freedom, in India, if the Gospel does not free them?
5. What was done for suffering women in India before female medical missionaries went there?
6. Would you consider the treatment effective? Would it have become more efficient if the missionaries had not gone there?
7. What, in addition to ministering to their physical ailments, is done for patients in the hospitals? How could more be done?

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8. Mention some of the accusations hurled against missionaries by the heathen in India? How do these correspond with those against missionaries in China?

9. Describe a Parsee.

10. Compare the standard of Christian life maintained in Christian institutions in India with that of Christians in Canada.

11. Can the widows there afford to give one-tenth of their income to the Lord's work as easily as we can?

12. Which branch of work carried on by women missionaries do you regard as the most important?

13. What are the prospects for the speedy conversion of India?

CHAPTER XXIII.

“*RUSSELPURA.*”

REV. J. T. TAYLOR, B.A., CENTRAL INDIA.

ON a bit of rising ground to the north, as you drive out from the military cantonment of Mhow towards Indore, you see a group of low, whitewashed houses like a little village, only much cleaner and more regular than the ordinary village of India. In front are two bungalows, and at the farthest corner, a modest little hospital. This is Russelpura. “Pura” means “a village,” and the name was given in memory of Norman Russell, who had barely laid the foundations of this place when he was called home.

The institution was founded in 1902. The terrible famines of 1897 and 1899 left a serious problem on the hands of the mission in Central India. Hundreds of boys had been received into temporary homes at each of the several stations of the mission, and the care of these was a heavy drain on the time and strength of the mission staff. It was seen that this would rather increase than diminish as the years passed, if the boys were to receive a training that would fit them for independence and self-

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support when they should be grown up. So the question of concentration arose. But where? Land must be secured, and that in a suitable locality. Largely through the friendly co-operation of the British Residency, the Indore Durbar agreed, after many vexing delays, to lease about twenty-six acres. This property is



SCHOOL-BOYS AT RUSSELPURA

admirably situated for purposes of health and for various branches of industrial training—with the exception of farming, the land being too high for that.

For the past six years this institution has provided the best possible training of hand and mind (and of heart as well) which the means available would permit, in order that the cala-

“Russelpura”

mities of '97 and '99 might be turned into a means of great blessing to Central India. But, as the years have passed, a larger question has emerged, *i.e.*, how can the industrial work be used to improve the condition of the converts in our mission field, and industrial training thus become an integral part of mission policy for the future?

The problem of the orphans, however, has been almost the sole one, thus far, in Russelpura. Every boy who has brains for it must get at least the *elements* of an education, reading, writing, and arithmetic. Then, too, the foundations of self-support must be laid. So school and workshop are combined and half a day is given to each. For the learning of trades, the following departments have been opened: carpentry, rug making, cloth weaving, tailoring, gardening, dyeing, etc.; while practical experience has been gained in building. In reference to all this, one may quote the testimony of a representative business man, who came from England as agent for the “Industrial Aids” mission, and who has frequently inspected the institution:

“The plant is admirably suited for the work required of it. First in a long line of buildings is the schoolroom, or, rather, rooms, and next to these are the workshops. Of these, the first is the cloth weaving shop. Here are woven towels of any and every design, shirtings, skirtings, saris, dhoties, curtains, a very superior

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quality of silk for ladies and gentlemen's suits, etc. The next building is set apart for carpet and rug weaving. Here a large number of boys are busily engaged in making by hand a very fine quality of pile carpet. Some of these carpets contain sixty-four stitches to the square inch, and each stitch is tied separately. Good taste is displayed in the designs and colorings, and many of the rugs and carpets are veritable works of art. Next to the carpet factory is the carpenter shop, where are made, and well made,



RUG-WEAVING

too, all kinds of furniture—in fact anything anyone may order in carpentry is quickly attended to at Russelpura. On the verandah of the

bungalow is a class in tailoring. This is Mrs. Cock's realm, and the same efficiency that marks the other departments is manifest here, likewise."

The character of the work has appealed, also, to our Hindu neighbors. A well-to-do Hindu in a neighboring city, who seeks to revive native industries, has had one of the Christian lads from the orphanage teaching in his factory for a considerable time. Shortly after the founding of the institution a Hindu gentleman, who had heard of some of the improved methods of work in vogue in the school, came from a distance of

over eight hundred miles, to inspect; and would take no refusal when he pleaded for one boy or more to be sent to his city to oversee a cloth-weaving establishment which he wished to open, promising to pay all expenses and give suitable guarantees for the care of the lads. One boy has been there now for several years. Others have gone to other parts of India, and hold positions of responsibility as teachers in industrial work. Still others, and the number is growing constantly, have settled down in their own homes amongst us, and are showing to the world the example of an industrious, self-respecting, consistent, Christian life. Of the “failures,” those who have caused heartaches and tears of disappointment, there is no need to write.

Needless to say, the mission is not content to produce, merely, good carpenters, weavers, rug makers, etc., as the result of all the years of labor. Careful oversight is exercised in the ordinary school work. For two years, one missionary has given almost all his time to the school and Bible work among the lads. The Government course of study is followed because it seems well adapted to the needs, and because it prepares for promotion to the High School and College at Indore, so that the way is open for the cleverest lads to pursue the higher course of study, for which Indore College provides so well. Not many, as yet, have got to that stage, but those who have reached it have

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demonstrated that the lordly Brahman has no monopoly in either the learning of the classroom or the skill in sports of the campus. The combined development of manual and mental activities gives an all-roundness of training which India very much needs.

The school work has grown rapidly in these brief years. At first, after the famine, it was entirely elementary. The sorting out has been accomplished, and the school is now more accurately graded. Recruits have come into the lower classes, but the majority of the lads are now fairly well advanced. A special course of Bible training has been added by the Presbytery, and, for a given period each year, the highest classes are taken over a course in the Books of the Bible and related subjects. Inasmuch, however, as the work of a "Gospel preacher" in India is so largely that of a "teacher of truth," it is found necessary to provide for normal training also. Steps have been taken towards the establishment of this important work. A technical training department is needed, also, and must be provided ere long.

It is remarkable how little corporal punishment is needed in so large a school (numbering, in 1908, over one hundred and seventy.) Other influences are exerted first. Boys are boys the world over and, one might say, in Russelpura especially, as the farmers around know to their cost. A number of complaints were

“Russelpura”

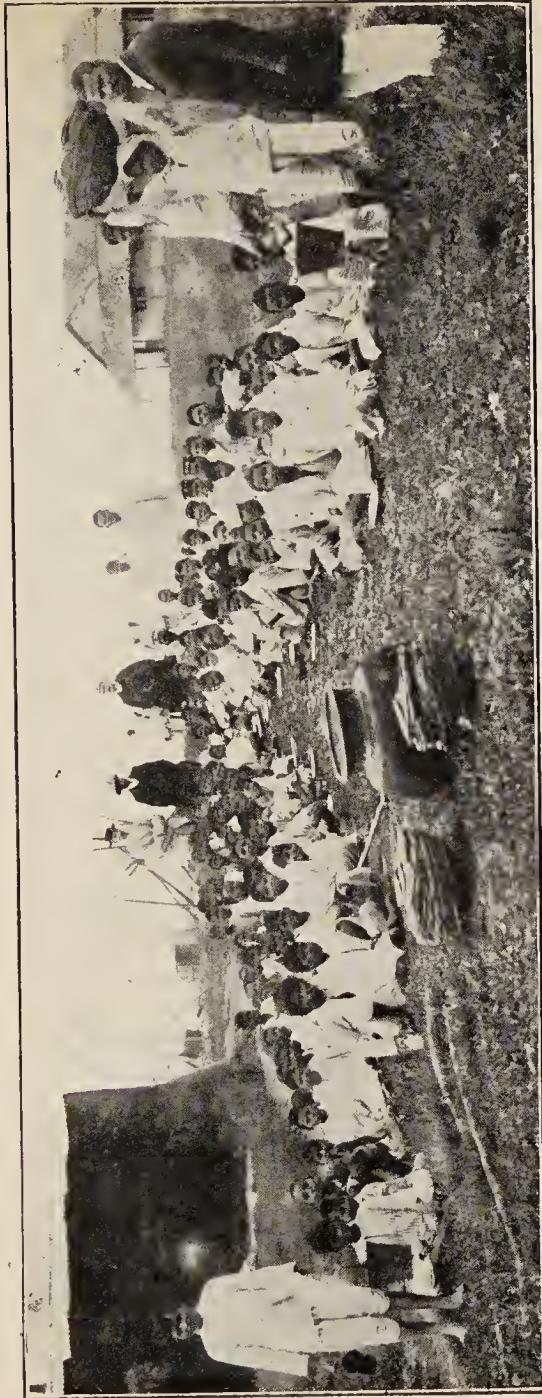
made, and it was decided to have all the boys together for a straight, heart-to-heart talk, and prayer about it. A deep spirit of conviction laid hold on the guilty ones, and they decided that the losses must be made good. They began to work overtime to earn the necessary money, and a deputation was sent to the *patels*, or head men of the village farmers, to pay for the things taken. But to their honor, be it said, they refused the money, saying they were quite satisfied with the apology itself. What, then, should the boys do with the money? It was not theirs, but the Lord's. They decided to send it to the Bible Society; and so, as one of the boys remarked, “through *our sin* the Gospel will be more widely made known.”

The life stories of some of the boys are full of interest. One, K——, wandered ten years ago into the mission compound, hungry, emaciated, suspicious of everybody. He had heard that a certain mission Padre Sahib had a Home for destitute boys, and, as a last resort, he resolved to see what there was for such as he. His story was a sad one. He had come from the western country, where there was sore distress. As long as possible, the father had kept his family together in their village home; but the hard, sun-baked soil, and the fast-disappearing water in the village well warned them to flee. So, tearing down the old home and selling what wood there was in it (a few rafters and the doors) in the market, to replenish the

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scanty store of meal, they, with others, began their aimless wanderings. Soon the father perished by the wayside. The family broke up and scattered, to beg where they could. An uncle took the little lad with him, and wandered from place to place in a vain quest for work and food. At last the struggle for life became too terrible, and the uncle deserted the little fellow, who awoke one morning to find himself alone in a great city. He wandered into the grain market, to beg, but the rich, cruel grain merchants thrust him away, one of them saying to him, "Why don't you go to the Padre Sahib? He will feed you." So he came, was given a meal and a wash, and, in a few days, when he showed that he was worthy of it, was fitted out with new clothes. Gradually the hard, suspicious look disappeared. Kindness opened his heart, and he began to realize that he was among friends. And now, after ten years, what a change! He has learned to do good work as a weaver, he has proved himself to be a teacher of unusual ability, and now has chosen the Gospel ministry. He is a student of the First Year in the Theological Seminary, and gives every promise of a most useful future.

Another, S——, an older lad, came, eleven years ago, from Bundelkhand, in the East, spent some years in Rutlam with Dr. Campbell, and continued his studies and training as a carpenter at Russelpura. As a workman he excelled, and could have made a good living at his trade.



DINNER HOUR AT RUSSELPURA

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But the needs of Central India appealed to him, and he gave himself with great diligence to preparation for work there. To-day he is one of the most intelligent of our theological students, and has carried on village work successfully.

But no account of Russelpura would be complete without some reference to its General Overseer or House Father, Mr. C. V. Noah. For eleven years, he has given himself without stint or complaint to the most exacting of work in our mission. Tempting offers have been made him to go elsewhere, for he is a skilled workman, holding certificates from technical schools; but he has remained at his post, believing that God has a work for him to do for the orphans. He is an elder in the Church, and a man whose manly honesty and spiritual character make him to be trusted and respected by Christian and Hindu alike.

What does a review of the past six years present?

1. Strenuous work for the mission staff. To Mr. Harcourt and Mr. Drew fell the brunt of the construction work; to Dr. Menzies and Mr. Taylor the labor of organizing and of bringing order out of chaos. Menzies fell at his post, caring for plague-sick boys. Within a month Mrs. Harcourt was stricken while her husband was in temporary charge. Then Mr. Cock came, and has unremittingly toiled to bring the Industrial work to its present state of efficiency,

“Russelpura”

and, finally, when Mr. Taylor went on furlough, Mr. Ledingham gave to the work his ripened experience and his gifts as a teacher. It has been a good investment of missionary capital.

2. The conversion of almost all the lads and the receiving of practically all the older ones to the Lord's table. Some of these are now holding positions of responsibility in the native congregation.

3. A goodly band now preaching the Gospel in the villages of Central India. Some are pursuing their studies in the Theological Seminary, with a view to licensure and the Gospel ministry.

What are some of the guiding spiritual principles which underlie all this work for the famine orphans? A parallel is to be found in the Scriptures:

1. Moses was saved at a time when scores of other children were being destroyed. God's hand was in it all, and He had a purpose to fulfill through Moses. Thousands of children in India died of famine, but *these* were saved, and surely God's hand was in the saving, and He has a purpose to fulfill through them.

2. The Israelites were in bondage. Moses was destined to be their deliverer. The multitudes of Central India are in grievous bondage to superstition, ignorance and sin. These boys, who have been taught and who have the know-

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ledge of Jesus, can be, and surely ought to be, the deliverers of their own people.

Every boy, whether he toils with his hands, or teaches others, or heals their bodies, or is a preacher, should be, in any case, a light to the people.

The aim of those in charge of the institution is a high and holy one. And Jesus has said, "According to your faith be it unto you."

QUESTIONS

1. How did the name Russelpura originate?
2. How does an industrial mission compare with a medical? State some of the advantages of each.
3. What causes led to the founding of an industrial mission at Russelpura?
4. What trades are taught there? If you were a missionary, would you add to the list?
5. How are Hindus impressed by what they witness at Russelpura?
6. How may other centres be influenced by our institute there?
7. What are the advantages of educating the hand as well as the brain?
8. If you were in charge of an industrial mission, what proportion of their time would you expect the scholars to spend at their books?
9. State the general results of missionary work at Russelpura.
10. In your opinion, was the capital invested in the mission there well invested?

CHAPTER XXIV.

RED MEN TRANSFORMED.

REV. W. McWHINNEY, KAMSACK, SASK.

THERE is a very prevalent feeling abroad, in both Eastern and Western Canada, that mission workers amongst the Indian races are much to be pitied, because engaged in a losing conflict. By many they are looked upon as well-meaning, but mistaken, persons who are wasting their time upon people who either can not or will not be changed from their old ways. Had some of our compassionate friends been permitted to see the band of men and women of our Presbyterian Church who gathered last summer at Round Lake, in conference upon their work, they would have found no pessimistic spirit, but bright optimism instead. They would have found there workers from three Provinces united in the conviction that righteousness is stronger than evil, and that Christ came to save people of all tribes and nations and tongues under Heaven.

People, scarcely knowing why, say the Indian race is dying out. They say the aborigine is unable to stand the transition from the old ways to the new. It is true that, in the first

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clash of the white and the red races, the latter suffered severely from the diseases which the white men brought, and their numbers for a time grew less. But that period is past, and each year the reports of the Indian Department show an increase, not large, but sufficient to show the turn of the tide. Gradually, more sanitary conditions of living, better food, and greater care in prevention of disease, are bearing fruit, and, what is also important, a new hopefulness is taking the place of the old despondency which was the result of their feeling that they were being supplanted by another race on the wide prairies and in the ample forests which they once regarded as their own.

Others there are who, somehow, seem to forget the universality of Christ's great command, "Go and preach the gospel to all people." They seem to think the Indian stands outside of those referred to by the Master, and yet harvests of souls are being reaped for Christ's Kingdom from races far inferior to the Indian in intellect, morals, and the instinct of worship. Because the Indian is at our doors, and we see his faults and his weaknesses, there is a danger of our looking too much at these and not observing his many good qualities. Then, too, the Indian is undergoing a change, not only in religion and morals, but in his industrial life as well. The old ways of living are taken from him, owing to the incoming

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settlement, and he must become a rancher or farmer instead of a hunter. This industrial change complicates the missionary problem.

Yet, notwithstanding all these difficulties, substantial results can be shown in all our Indian missions. These results are in industrial advancement as well as in morals and religion.

The success that, on many reserves, has crowned the efforts of the officials of the Indian Department in leading the Indians to take up permanently an agricultural life is due, in large measure, to the help given by our missionaries and the staffs of our industrial and boarding schools.

After the great Minnesota massacre of 1862, many of the Dacotah Indians who took part in these cruelties fled across the line into Canada. Many of these old people, with their descendants, are now found at Portage la Prairie, Oak River, and Birdtail. They came red-handed from the slaughter of men, women, and children; but now, on a Sabbath day, a visitor would see the great majority who still survive sitting, with their descendants, devout worshippers at the feet of Jesus. Go to Pipestone, and there you will find John Thunder, a trusted missionary of their own people, leading the service of praise in the soft accents of the Dacotah tongue, lifting up his voice in prayer to Jehovah, or proclaiming the unsearchable riches of the Gospel of Christ.

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At Portage la Prairie, in their little church, these people gather together and listen with earnest attention to the old, old story from the lips of their missionary, Mr. W. A. Hendry, and his interpreter.

But, perhaps, the little band of fifteen or twenty families who took up their abode at the junction of the Birdtail and the Assiniboine rivers show the best results. Besides the regular Sabbath service, conducted by Rev. W. W. McLaren, of Birtle Indian School, these people have their Y.M.C.A., which meets every Saturday night, and a W.F.M.S., which is doing good work and contributing a considerable sum annually for the support of missions. The congregation is well organized, having a session of two members, who, in their zeal for the welfare of God's cause, might well be emulated by many of their white brother-elders. The children of these people are being educated at boarding schools at Birtle and Portage la Prairie, and at Regina Industrial School. From these schools they return to take up their abode on the land occupied by their forefathers.

We might mention several marked examples of those who have been reclaimed from paganism to become earnest believers in Christ. One will suffice. Jo Sunka-no-nation as a young man partook in all the usual pagan ceremonies of religion. But as time went on he came more and more under the influence of the Gospel, and the old pagan ways fell off, as the old

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leaves are shed in spring by the new life within each opening bud. About two years ago consumption, the foe of his race, claimed Jo as a victim. But when the time came for him to enter the Valley of the Shadow, his faith was firm that Christ, his Saviour, would save him from all his sins and bring him safely through his trials and into the Heavenly Home.

Now let us turn to another branch of the Indian race, known in various places by different names, as, Chippeways, Ojibways, Otchipwes, or Saulteaux. These people are closely allied to the Dacotahs to the south and the Blackfeet to the west. Their place of abode, for centuries, perhaps, was along the shores of Lakes Huron and Superior, stretching away north-west to Lake Winnipeg and the Saskatchewan and Assiniboine rivers. The transition from the old life to the new told heavily upon these people, and in many places very much reduced their numbers. But now those reserves that are under missionary influence and direct Government control are holding their own, or are gaining in numbers. Perhaps the most advanced of these is the little band known as Keeseekoweenin, or Okanase (Little Bone), situated about twelve miles north of Strathelair, in Manitoba. Here we have what was once the headquarters of that pioneer Indian missionary, Rev. Geo. Flett. From his home on this reserve he made his long journeys to Lizard Point, Valley River,

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Fort Pelly, and elsewhere, sowing the seed of the Word and laying the foundations upon which others are now building. Not soon to be forgotten was a visit the writer made to this reserve a few years ago, in company with the late Rev. J. Sinclair, Principal of the Regina Industrial School. Of special interest was the old chief after whom the reserve took its name. He was totally blind; but his spiritual vision was clear, and his faith firmly fixed upon the great essentials of the Gospel of Christ. Beside him sat his aged wife, ever devoted to his comfort, while around them were their children, busy with household duties, and presenting the appearance of a united and happy family. Here the visitor, to-day, would find in George Bone an earnest Christian Indian, who seeks to rule well his own house and to deal righteously with his fellow-men.

The present chief, Joseph Boyer, is also a missionary. In him we have one who, from education and experience, is well fitted to examine the problems of his race, both from the side of his own people, and from the standpoint of the white man. He is an eloquent speaker, in English, in his native Saulteaux, and also in French. On this reserve, too, a Y.M.C.A. has been formed, which promises well for the future of religion and morality.

At Lizard Point, north of Birtle, our mission work has encountered many difficulties. Most of the time it has been affiliated with one

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or more Home Mission stations, and as a result, has not received the desired amount of attention. Then, too, there have been frequent changes in missionaries, and these changes are always detrimental to the accomplishing of the best work. Yet even here we have those who earnestly seek to live the Christian life, and to make progress in material things.

One of these is Frank Seaton, a graduate of Birtle and Regina Indian schools. For several years he has been the missionary's interpreter, and has sought to preach not only by his words, but also by his life. Those who have not come in contact with the reserves can scarcely realize all the difficulties in the way of such a man's temporal and spiritual progress. Around him, on the reserve, are evils and abuses which he feels to be wrong; but to come out and condemn them openly would only array against him heavy opposition, and, perhaps, ostracize him from the society of those whom, otherwise, he esteems and whose friendship he values. If he holds aloof from others who do not live as he does they try in many ways to make life uncomfortable for him. A couple of years ago, this same young man had a good crop, and was making arrangements to use the proceeds to build a comfortable home. But shortly after threshing time a company of his wife's relatives swooped down upon him to make a visit which lasted till spring. By that time Frank

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had not enough grain for seed, much less to provide the means of building a house.

Nevertheless, in spite of every hindrance, many of these young men are persevering in good and useful ways.

Seventy-five miles to the north and west of Lizard Point, on the east bank of the Assiniboine River, lies the Cote Reserve. Mission work here has always been under the charge of the Principal of the Crowstand Boarding School, which is situated at the southern end of the reserve. The history of this mission is interwoven with the names of Cuthbert Mackay, Rev. George Flett, Donald MacVicar, Rev. Geo. Laird, Rev. C. W. White, and Rev. N. Gilmour. The people of this reserve have always been a difficult band with whom to work. But intellectually, and, in some ways, morally, they have been much superior to those of most reserves. The close observer can see the indelible marks of the labors of those who began and carried on this work. Here you meet a middle-aged woman who surprises you by her cleanliness and thrift, or a man who expresses quite unexpected opinions on religious and moral questions. But, when you inquire more deeply, you find the source of these quiet streams away back in some word or act of the workers above named. Recently, on a Communion Sabbath, the writer was surprised to see one of the most earnest Christian men in the congregation get up and leave at the close of

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the regular service. Wondering much what might be the cause, I sought him out next day, and learned that some of his children had vexed him sorely that morning, and, because of this, he felt his heart was not in the condition in which it should be; hence he would not come to the Lord's table. We have here another missionary interpreter, James Friday, who for a number of years has earnestly sought, not only by word but by act, to preach the Gospel of Christ. He, too, has encountered many obstacles; but he is manfully pressing forward and making progress in the Christian life. Quite often, when other mission duties call me away on Sabbath, James takes charge of the service in a very acceptable manner.

It is scarcely necessary that much should be said here of the well-known colony of Indian graduates at File Hills. This group of young Indian farmers and their wives shows what these people can accomplish when placed under proper conditions. The credit for their industrial success is divided between Mr. W. M. Graham, who originated the scheme and looked closely after every detail of the management, and the late Principal of the File Hills school, now Mrs. (Hon.) W. R. Motherwell, who wisely and kindly advised and encouraged them.

On the adjoining reserve lives Wanakipew (after whom the pretty little church is named), who came out from paganism, and for many years has been leading a sincere, Christian life.

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I shall do no more than merely to mention the leavening effects of the Gospel upon the other Cree reserves, such as Pasquah's, Muskowpetung's, etc. At Round Lake we have the scene of the labors of that genial, kindly man, Rev. Hugh Mackay, our veteran Indian missionary. For nearly twenty years, sometimes in the broad sunshine of success, and often in the dark shades of discouragement, he has held on his way; and still his heart is young and full of hope for the people to whom he has given his life. In his assistant, Jacob Bear, the Indian race and the Presbyterian Indian missions have a man of whom they may well be proud. Many more might be mentioned, who have come out of the darkness of paganism and rejoice in knowing Jesus as the Way, the Truth and the Life.

In conclusion, let me say, such men as those whom I have mentioned prove forever the falsity of any statement to the effect that Indian missions are a failure. Heaven and earth may pass, but God's Word abideth sure; and it makes plain that the Gospel is for every land and every people, and that at the last He will gather His own from the bluff and the prairie as well as from the islands of the sea.

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QUESTIONS

1. What ground is there for being pessimistic in regard to the results of mission work among the Indians? What ground for being optimistic?

2. What is the opinion of the mission workers themselves?

3. When the Indian population declined what was the cause?

4. Why is there reason to believe that the Indians will increase in number?

5. How does the Indian in Canada compare with the Hindu?

6. Why has it become necessary for the Indian to change his mode of life?

7. How has the change affected him?

8. Estimate the value of the work done among the Indians by Government agents and missionaries, respectively.

9. When, and why, did the Dakotah Indians come to Canada?

10. Contrast their condition then and now.

11. Sketch the life of Jo Sunka-no-nation.

12. Give the location of different Indian tribes.

13. What do you know about the Okanase Indians, and the first missionary among them?

14. Mention some of the difficulties which a young convert encounters on the reserves.

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ON OUR MISSIONARY OBLIGATION:

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By John R. Mott. Price, 58c.
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FRENCH EVANGELIZATION:

Some of the following bear directly upon French
Evangelization; others deal with other problems
affecting Quebec:

- Reapers in Many Fields, Chap. XI.
Missionary Pathfinders, Chaps. XII., XIII.
Fifty Years in the Church of Rome. By Rev.
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The above list is far from exhaustive, but the young people who have access to the books mentioned will always be able to contribute something helpful to their missionary meetings.

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